THE RULE OF CATHOLICK FAITH:

Sever'd from the Opinions of the *Schools*, Miſtakes of the Ignorant, and abuſes of the Vulgar.

Written in French by *Francis Veron*, Dr. of Divinity, Preacher and Profeſſor Royal of Controverſie, and Paſtor of *Charenton*.

Deputed by the Clergy of France for this Work.

Tranſlated by *E. S.* Eſq.

Phil. 3. 16. *ut idem Sapiamus, in eadem permaneamus* REGULA.

PARIS:
Printed by *John Billaine*. 1660.

THE RULE OF CATHOLICK FAITH:

Several from the Opinions of the Schools, [illegible] the Written in French [illegible] Doctors, Professors of Divinity in the Royal [illegible] Sorbonne, and Rector of Cambrai.

BRITISH MUSEUM 26 55

Prepared by the Clergy of France for this Work.

Translated by R. S. Esq.

PARIS:
Printed by John Billaine, 1660.

The TRANSLATOR to the READER.

My first perusal of this short Treatise furnish'd me both with a Zeal and Resolution of presenting it to my dear Country-men; and chiefly to those, who, justly solicitous of the important truth of Religion, have taken much pains in sifting variety of Authors, and for want of an exact separation of what is from what is not absolutely necessary *for a child of the holy Catholick Church to adhere to, have engaged themselves in most intricate and endless difficulties.*

And really, when I consider the heat of our School-men in defence of their Problematical

Opinions, and the Arts of our Adversaries in covering their Errors with the vail of Scripture, I cannot but tenderly commiserate the condition of such as are out of the way, and contribute the utmost of my endeavors to bring them acquainted with a Guide *that may direct their wandrings, and sustain their weakness, and render their great Journey both short, easie, and secure.*

For this Intent, I think it not amiss to acquaint the Reader with some particulars which I have received from Persons of Honor and credit, concerning the Author, not only of this, but of many other Books of Controversy, as well in French as Latin, in both which Languages he

sometimes

ſometimes wrote upon the ſame Queſtions, as in the very Book I here preſent you, whereof to make the Traſlation *more plain and uſefull, I have in ſome few periods borrowed out of the* Latine *what our Author has added there, and was wanting in the* French Copy.

He was generally known in France *by the name of* Pere Veron, *much renowned for his Eloquence and variety of Learning, but moſt admir'd for his great zeal and unwearied induſtry in recovering ſouls from the giddy diſeaſe of Hereſie. He was for many years a Father of the* Society of Jeſus, *and, as well at the earneſt deſire of ſome Reverend Prelates of* France, *as by the*

consent of his Superiours, released from that obligation, to employ with more freedome his talent, in reducing those who had sever'd themselves from the Communion of the Church.

He preach'd many years in Paris, with admirable success, and there also taught a Lesson of Controversie, with very many Disputations and Conferences both with Ministers and other learned persons of the contrary perswasion, in all which he remain'd still more then Conqueror. He was a person truly humble and circumspect in what he undertook, and particularly in framing this Rule of Faith, wherein he resolved not to march alone, but in the company of the most renowned

Divines

Diuines of this later age. After some yeares spent at Paris, he was sent into those parts of France, where Caluinisme had taken deepest root, as Bearn, Languedoque. &c. This he performed with a vigor proportionable to the greatnes of his worke, and in all encounters had his prevailed against his Antagonists, by cleaving close to his Rule of Faith, and not permitting them to obtrude any Proposition upon the Church, which she did not own for Faith; insomuch that the Ministers of those Quarters (after many Conferences and Disputations) entred into a mutual League and Covenant, obliging themselves not to dispute any more with Pere Veron upon any tearms. For, by holding fast

to his former Method, he never fail'd to reduce his Adversaries to this exigency, that they must acknowledg the Text of Scripture did not contradict the Doctrine of the Roman Church, though the affirmative is that which they constantly and confidently hold forth, both in their Books and Sermons.

This puts me in minde of what some years since I heard in Oxford, from a person of honor, and a great champion of the Protestant cause, directing his speech to some Divines of that University. That, though he had a particular gust for the study of Controversie, yet he never thought his time worse spent, than in frequenting the Sermons of

L. Falk.

such

such who pretended most to oppose the Church of Rome, in regard they seldome stated the Question so right that the Papists were really concern'd in the Doctrine they oppugned, and by that means they spent much time, and many words, in confuteing an Adversary of their own framing; an Observation which I every day finde confirm'd in Protestant writers, and may justly far more suspect the same proceeding in their Preachers.

The Intention of our Author is to remove all mistakes in matter of Controversie, and to bring his Reader home to the Question, freed from all needless and impertinent diversions; to the end he may sooner attain a clear solu-

tion of his Doubts, the true and only ſcope of a Controvertiſt. But ſince ſupernatural verities have no entrance into the underſtanding of man, without the powerfull aſſiſtance of ſupernatural Grace, it is that which I humbly beg of Almighty God for all my dear Countrymen, involv'd in the ſad confuſion of Opinions, that, by reſting ſafe in the judgement and boſome of the holy Catholique Church, they may enjoy a contented minde in this world, and eternal felicity in the next.

E. S.

To the LORDS *of the Assembly General of the Clergy sitting at* PARIS.

My Lords!

I Present you with, and submit to your Judgments this Piece, of a choice and singular nature, design'd for the Groundwork of a Temple of Christian Peace; projected by a *David*, a man of war, but by Divine Providence reserv'd for the peaceable *Salomon*, your *Assembly*; whose weapons are not the temporal Sword, but *that of the spirit, which is the Word of God*: to you, I say, who are the *Pastors and Doctors*, given by God to his Church, *to the consummation of the Saints, to the edifying of the Body of Christ, till we all meet in the Unity of Faith, and knowledg of the Son of God, into a perfect man, that we be*

Card. *Richl.*

no longer Children, wavering and carried about with every winde of Doctrine, by the fallacy of men, by their cunning craftily to seduce.

This *David* had passionately desir'd to crown his warlike Actions with these Olive-branches of Peace; or, in case he had shut up the Temple of *Janus*, his ordinary place of Residence, then to build up this of Peace, and had appointed the most necessary materials for raising this Edifice, and disposed above 50 Ministers of *Hiram to hew the trees of Lebanon*, who would in some one of their Synods have declared themselves. He had peradventure mingled together, *gold, silver, precious stones, wood, hay, stubble: Every mans work shall be manifested, for the day of our Lord shall declare it; and fire shall try what the work of every one is: If any mans work burn, it shall be lost.* However it be, God granted him not the honor of raising

raising this Structure, much less of seeing it brought to perfection. That glory he hath reserved for you. The first course of stones, in laying the foundation of this House, ought to be that wherewith I now present you, *these corner stones, to make the two parties into one, and break down the middle wall of partition.*

'Tis incredible, in what number, and with what applause *the strangers of the house of God* flock'd to the Church of S. *German Des-prez*, as also with what constancy they continued it, when (not only by command, but of my own inclination) I laid the first course of all these stones orally in my Sermons, and in small printed Pamphlets, which I publish-ed the same weeks, that so these things might firmlier be retain'd, and more attentively consider'd. The Title I gave them was, *The Means of Christian Peace.* This I continued for some years; I mean,

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the Doctrine of the Catholique Faith exactly severd from all others, upon these subjects, *viz. Of Merits: Of the Primacy of the Church, especially of that residing in the Pope: Of the Eucharist, and Adoration of Christ therein; Of the Sacrifice of the Mass: Of the honor given to Saints, and to their Images and Reliques: and of praying to them: Of Satisfaction, even for others: Of Purgatory, and Prayers for the dead: Of the Treasure of the Church, and Indulgences.*

The disownings I made on every of these Subjects, in each Sermon, and the misunderstandings of our Doctrine which I demonstrated, did so amaze, qualifie, and change all those of *Charenton* then present (among whom were many of divers Provinces and Towns, even of the most obstinate in their Separatism) that, at their departure from the Church, they said, in a manner aloud;

aloud; *They could willingly receive the Catholique Doctrine, in case it were such, and no other, and should perswade their brethren to embrace it.*

And had not some persons, (whom I shall take for Zealots, but ill instructed in our Religion, as well as ignorant in Divinity, not having frequented those Schools; and whose Zeal was like that represented by S. *Paul*, *which is not according to knowledg*,) had not those, I say, possest the ears of some Learned men, and by their means the ears also of certain Great Ones, spreading a false Report; *That I slackned some points in our Religion* (an execrable Sacrilege;) *that I proposed accommodations in Faith, without pretending that the Separatists should come back to us intirely; that I preach'd up a third Party; that I adher'd to one, who troubled the*

pretended

pretended Reformers, yet was not himself sufficiently disingaged from their crime; that I was, as it were, his Conductor, and the Supporter of his Errours, then mingled with our Catholique Truths, which within these few Moneths he has embrac'd intire and clear from all exceptions; If those Calumniators had not, I say, by their false rumors interrupted my course in laying these Fundamental stones three several times, during the space of three Voyages made by his Majesty (though, upon the dissipation of that Calumny, I as often resumed the Work) *these foundations, and the beginning of the building had appear'd long since above ground,* especially, *in the last National Synod of the Ministers,* the principal Architect having, so long as he lived, at his dispose, all that was requisite for the intire raising of this great Building; especially the defraying

of

of persons imployed, the interposition of sundry Laborers, the Sermons of many Learned men, and whatever else; and having so begun, that even after his death, in the Provincial Synod of *Charenton*, held in *January* last, there were many of the Assembled well-disposed to listen to the commenced Treaty of Peace; but no man appeared on our part to promote the design, the chief Undertaker being deceased, and a long Sickness tying me to my bed, disabled me for all sollicitation, which is pressingly requisite in a business of this nature.

True it is, that from the time of the said Death to this day, I have forborn to speak of this Subject, as well in my publick Sermons or Lessons Royal of Controversie, as in my Writings, to avoid the Scandal, which perchance some *misinformed persons* might have taken thereat; besides, my endeavors would have

have prov'd but vain and effectless, who am only capable of being *instrumental* to another; saving that on the occasion of the above-mentioned *Provincial Synod* of the *Ministers* held upon the very Territory of my Flock at *Charenton*, I dar'd to be presented to them, in full Synod, this RULE, solemnly approved by several Doctors, hereafter mentioned.

But now, beholding you assembled, to whom alone appertains this great Enterprise of the Conversion, and generall Reduction of those of the pretended reform'd Religion to the Catholique, Apostolique, and Roman Church, to your Fold, from whence they strayed, principally by their *misunderstandings* of the Doctrine you teach, I present my self to your Lordships, humbly beseeching to be heard on this Subject, in your full Assembly, succinctly now, hereafter

hereafter more at large before your Commissaries, who may examin the Contents of this *Book*, and the whole design, whereby to make you a Faithfull and solid Report thereof; whereupon you may please to take such resolutions as your great Zeal and Learning shall suggest to you touching this Work; either to take it in hand, and perfect it, or, if the Conjuncture of affaires will not now permit it, at least to approve this *Rule*, and the Applications of it, by your high Authorities, who are *our onely proper Judges* with Jurisdiction, of the Doctrine, which all shall receive from your Sacred mouths, as undoubtedly proceeding from the Church; this being the sole thing that seems desired by many of the Separatists for their returning to the Catholique Communion. These are the Prayers he offers, and this the Account

count he gives you of his Actions, since your last general Assembly, who is,

(My Lords)

Your most humble and obedient Servant and Missioner,

Charenton,
15th of *Sept.*
1645.

Francis Veron.

The

THE Names of thoſe Doctors, who approved this Book, and the Contents thereof, and whoſe particular Approbations are printed at large in the firſt Edition hereof in French, and their Names only inſerted in the ſecond, which this Tranſlation follows.

Jaques Hennequin: Hemere: Pererret: du Freſne de Mince: Chapelas: Canta: Brouſſe: Judas: de Machi: Flavigny: de St. Simon: de Fountaines: Fremont: Marechau.

The

Errata.

In Preface p. Page 4. line 1. read, that *if* in. and p. r. *opposed.*

In the Book: P. 11. l. 18. r. *as* my. p. 13. l. 16. r. *was* offered. p. 16. l. 24. r. Disposítive. p. 17. l. 11. del. II. p. 31. l. 1. r. *Decrees.* p. 51. l. 24. r. *resolved.* p. 72. l. 2. r. *of* venial. p. 75. l. 5. r. *latria.* p. 84. l. 13. r. require; p. 123. l. 4. r. *are*, l. 15. r. *the*, p. 112. l. last, *after* Prototype, *add* [:]. p. 147. l. 22. r. than *any*, l. 23. r. nor *any.* p. 183. l. 2. r. *pious.* p. 200. l. 12. r. *good.* p. 206. l. 9. r. *John.* p. 218. l. last, r. not *to* be.

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The

THE Authors PREFACE.

IT much imports, both in Political and Spiritual warrs, as well for defence of places beſieged, to retrench themſelves ſtrongly, and abandon thoſe Outworks that are either untenable or unprofitable; as in the Attaque of others to aſſault ſitly, when the breach is fair, and the force ſufficient to carry the Town: I intend by this, to our purpoſe, that the Means *particularly proper, whither to maintain our* Catholique Religion *againſt all ſorts of Sectaries, or to convince them of their Errours, and reduce them to the ancient Unity, is,* Exactly to ſeparate the Articles of our Catholique Faith; *To wit, ſuch as all are obliged to ſubmit to under pain of Hereſie, and Excommunication, from thoſe other*

Doctrines, which have not attained ſo high dignity, and which we commonly tearm Scholaſtical Queſtions, *the greater part whereof are eſteem'd onely Problematical, and the other (whatever their certitude is) are not held to be of Faith, as alſo from ſome Opinions and abuſes, which, by the ignorant zeal of weak brains, have gained footing among the Vulgar, much to the prejudice of Religion.*

Theſe I intend exactly to ſeparate from thoſe other, which are truely controverted betwixt us and our Adverſaries, yet ſtill with a juſt regard due to the ſeveral Opinions, condemning onely the Abuſes, and in a word to repreſent to the Reader the Catholique Doctrine in her native beauty, full of ſplendor and vigor againſt the ſurpriſal of our Oppoſites, who with much Art and fraud endeavour to make her appear ugly and deformed, and by that means more

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than any other foment the present Divisions, representing to their followers our Church quite other than it is.

Many too, I confess, of our modern Preachers and Doctors, not understanding, or not well discerning what is of Faith, and what is disputable in the Schools, have so confounded these Doctrines, as thereby divers have been retarded in their submission to the Church, and many stand at a distance, who (were they rightly informed) would willingly submit to the Catholique Doctrines; *which, if represented in their own purity, are clear and manifest in the Divine Oracles, in the Councils, and in all Antiquities; but if mingled with the Opinions of the Schools, lose much of their solidity. In short, misunderstanding both on one side and on the other contributes much to this Division; and I dare pronounce, that this misunderstanding is so generally the*

cauſe of our differences, that in 30 *or* 40 *points debated between us, we ſhould agree to take it away, two thirds of the Controverſies would ceaſe, and we ſhould immediately find our ſelves ſo far united.*

It is now 25 *years ſince I firſt made good this reduction, both in my Sermons and Books, as alſo in very many Conferences with ſeveral Miniſters, even in the parts of* France, *moſt infected with Hereſie, and this with ſo great an improvement, that thouſands have been gained to the Catholike Church, and reſted ſafe in her boſome. I have alſo, for ſome years paſt, in this City of* Paris *continued the ſame method in my Sermons, with great concourſe of both parties, in a hopefull way of reducing* France *to the exerciſe of one ſole Religion; (A thing much to be deſired both for the good of ſouls, and tranquility of the Civil Government:) But certain perſons, either ill-*

ill-informed or ignorant, have by another kind of misunderstanding still posed and counterpointed my endeavours.

I intend here amply to explain my self, without offence to any, that the clearness of my proceeding may remove the mistake, and afford some benefit to the Reader. For, to performe this work exactly, it is necessary to be well vers'd as well in Controversie as School-Divinity, and particularly in the Authors of these times, (a perfection few attain to) and since our Ministers *of* France *have little of School-Divinity among them, they can hardly arrive at the knowledg of a just separation in what belongs to to* Faith, *and what to* Opinion; *Besides that often upon malice, and to foment a division, whatsoever* Bellarmine, *or any other Author writes (though not in quality of an Article of Faith, but expresly delivering it as a problematical Opinion belong-*

ing to the Schools) they confidently oppose, as the Doctrine of the Church. Bellarmine, *saith* du Moulin, *(who writes at the Popes feet) saith, thus and thus, not taking notice at all that what he delivers is onely by way opinion.*

On the contrary, most of our Divines employ themselves wholly, during their promotion in the University, to School-Divinity, few or none to Controversie, their exercises altogether consisting in the subtle and sublime Doctrine of the Schools. From thence they betake themselves either to the pulpit or Government of the Church. How is it possible that these men should be exact in controversie? few addicting themselves at all to that study, and scarce any that continue long, and grow aged in the employment, and yet far more scarce is the number of such as have well digested both the practical and speculative part by frequent Communications and

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Conferences with our Adversaries, though the dignity of this cause requires many should be compleated in that study, and the parts that compose it, as Scripture, Councils, Fathers, Languages, Histories, besides School-Divinity.

From hence results, as a necessary Consequence, that this exact separation cannot be made without an accurate knowledge of those Points that ought to be distinguish'd, and that the number is but small of such as are able to perform the work; yet, what can there be more sutable to reason, than onely to propose, in matter of Faith, what is necessary? Why should we oblige such as are yet to be reduced, to submit to more then what the Church proposeth? Is there not difficulty enough to perswade them to this? is not the contrary a means to divert them? Does it not savour of inhumanity, to make the way harder then it is of its own nature? whereas

we are obliged in reaſon and by Divine Precept to render the burthen light, and the yoak eaſie.

For theſe Reaſons I thought it expedient to deliver by way of Preface my ſence of this exact Separation, that we may collect into one what hereafter will be dilated in ſeverall ſubjects. Firſt, I eſtabliſh the General Rule of Faith, *and then I diſtinguiſh in each particular matter that which is of obligation to be believed, from all other Doctrines whatſoever, as well by the Application of this* Rule, *as by fortifying my ſelf with the Opinions of our moſt renowned modern Divines, that I may not appear particular in mine own.*

'Tis true, none of our Doctors have yet pubiſhed to the world this Rule, *accompanied with theſe exact Applications, and yet I offer nothing contrary to their ſence, but rather what is generally agreed upon; inſomuch that if my words be not abus'd by*

Additions

Additions or Miſunderſtandings, but taken as I ſpeak them, no man can oppoſe this Doctrine, without contradicting the general Tenet of our Divines, and incurring the cenſure of introducing a Novelty. For you muſt note particularly, that when I ſay, ſuch a Propoſition is not an Article of Faith, *I do not intend thereby to deny the* Truth *of it, in which many are eaſily deceived, but ſince my Intention is, to perſwade them to be* Catholiques, *who are not in the Church, what need I undertake to teach them more then what conduceth to that end? Or, why ſhould I peſter their underſtandings with unneceſſary Queſtions? for my part I take my ſelf bound to paſs over ſuch points with ſilence; now,* Abſtrahentium non eſt mendacium. *When I call this Reduction or Converſion of our Adverſaries A Reunion, 'tis to be underſtood, of perſons, not of* Doctrines, *which can be no more united than the light with*

nesse; but as they separated themselves from the Church by Heresie, either in adhering to their Parents, or upon the score of their own particular Opinions, so, by an entire Profession of Catholique verities, they are re-united, and freed from excommunication, by the hands of those to whom God Almighty hath bestowed the power of Absolution: and this is the full Sum of my Intention in this Preface.

CHAP.

CHAP. 2.

The GENERAL RULE of the Catholique Faith.

THe total and only *Rule* of the *Catholique Faith*, to which all are obliged, under pain of Hereſie and Excommunication is, DIVINE REVELATION DELIVERED TO THE PROPHETS AND APOSTLES, PROPOSED BY THE CATHOLIQUE CHURCH IN HER GENERAL COUNCILS, OR BY HER UNIVERSAL PRACTICE, TO BE BELIEVED AS AN ARTICLE OF CATHOLIQUE FAITH. All that is of this nature, is an *Article* or Doctrine of *Faith*; And no other Doctrine can be of Faith, if either the firſt Condition fail, to wit, Divine Revelation, or the ſecond,

ſecond, which is, a Propoſal by the Univerſal Church. All other Doctrines are of an inferiour allay, certain or probable, true or falſe, according to their ſeveral Circumſtances and qualities.

According to this *General Rule*, which hath no exception, all that is deſign'd and propos'd, as Doctrine, revealed by God in General Councils, or by the general practice of the Church, is an *Article of Faith*; ſuch for example is that which is contained in the uſual form of our Profeſſion of Faith, extracted by Pope *Pius* the 4th out of the Council of *Trent*, (in which he preſided by his Legates,) or out of any other general Council.

For want of either or both of theſe conditions requiſite, there can be no Article of Faith. No Doctrine is to be believed with Divine Faith ſince the Apoſtles times, though even miracles have been done in

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confirmation of it; nor any Revelation to any Saint, ſince the Apoſtles, contained in the lives of Saints, nor any Miracle reported in their Legends ought to be believed as of faith, though the miracles were written by moſt holy perſons, as S. *Jerome*, S. *Athanaſius*, S. *Auſtin*, S. *Gregory* the Great, or any other never ſo grave Author, or even reported and approved by General Councils, as, by that of the ſecond of *Nice*, *act.* 4. and that of *Baſil*, concerning the Revelations of S *Bridget*, or in the *Buls* of the canonization of Saints: The reaſon is, that either both the two conditions or one of them is wanting in all thoſe inſtances: the Revelations are not made either to the Prophets or Apoſtles, nor the Miracles performed by them: Neither is it, for the moſt part, the Univerſal Church that propoſeth them, but ſome particular men; and if the Authors be grave, their Teſtimony will carry more

more or leſs Authority with it (yet ſtill but humane) according to their different qualities.

Some of theſe Writers, as *Jacobus de Voragine* in his golden Legend, *Simon Metaphraſtes* in the Saints lives, and particularly, in thoſe of S. *Chriſtopher*, S. *George*, S. *Urſula*, S. *Margaret*, and ſeveral other Martyrs, do relate divers paſſages much to the prejudice of truth, and diſhonor of the Saints, which are learnedly corrected both by *Baronius*, and *Ribadinera*. And yet in their works may ſtill remain ſomething uncertain, or falſe, according to the credit of the Authors by whom they were guided. But, in fine (as I ſaid before) nothing of all this belongs to *Catholique Faith*, but onely to humain Authority: As alſo the Miracles reported by S. *Auſtin*, and other grave Authors, though they confirm the Catholique Faith, yet are they not the *Foundation* of it.

No

No Doctrine grounded upon Scripture, diverſly interpreted either by the Ancient Fathers, or our modern Doctors, is an Article of Faith; For, ſuch a Doctrine, though it may be revealed, yet the Revelation is not aſcertaind to us, nor propoſed by the Church; and I inſiſt only upon that ſcore. Nor can thoſe Doctrines, (which we properly call School-Divinity, and whoſe nature 'tis to be diſputable) be eſteemed within the compaſs of Faith; nor any Propoſition which can be proved onely by Conſequences drawn from Scripture, although the Conſequences were certain and evident, and deduced from two Propoſitions of Scripture, much leſs, which commonly happens, when one Propoſition onely is from the Revealed Word. Theſe Doctrines are notwithſtanding certain, when the Premiſſes are ſo; and probable, when the Premiſſes

Premiſes arrive no higher ; This commonly happens in the debate of School-queſtions , which never come within the compaſs of Faith; much leſs do the Arguments of our Adverſaries, in points controverted, who pretend no farther then by deductions out of Scripture to prove their aſſertions , which, were they true, yet could not be of Faith.

As for *Gracians Decrees*, and the *Gloſſe*, they can claim nothing of Faith, the Author being a particular Doctor, and ſubject to many miſtakes , even in the citation of Authors , nor does he pretend to any ſuch thing ; much leſs weight has the Gloſſe , then the Decrees, where many ſilly and ridiculous paſſages are diſcovered.

As for the Papal Decrees, contained in the body of the Canon Law, or publiſhed ſince, none of them do conſtitute an Article of Faith ; for, certainly the greateſt

part

part of these Decretals contained in the body of the Canon Law, are but Rules of Government and Policy for the Bishops Courts, by which the Judges are directed in deciding causes, and principally in collating Benefices. Besides these, there are in them very many particular Answers of Popes to some Bishops; but how they should come to be deemed Articles of Faith, I cannot so much as guess. *Bellarmine*, who, (to use *du Moulins* Phrase) writes at the Popes feet, maketh no difficulty to acknowledg errours in several of them. As for example, where the Canon out of *Gracian* is objected, *Quod proposuisti*: extracted out of *Gregory* the 3d. where it is said, *That, if a woman should be sick, and by that means unable to render her duty to her husband, the husband, if he have not the gift of*

Controv. de Pontif. Romano. lib. 4. ch. 12.

of continency may take another wife: He replyeth thus, *That the Pope fail'd, through ignorance, which we do not deny may happen to Popes, when they do not properly define, but onely declare their opinions, as* Gregory *seems here to have done.* This anſwer of the Cardinal ſhowes, how little force there is in any Objection drawn from the Decretals, ſince in theſe the Popes declare only their Opinions, without defining what is of Faith.

That alſo is not eſteemed an Article of Faith, which is defined in Provincial Councils, though the Pope ſhould preſide in perſon, or by his Legates; and the reaſon is, that the ſecond condition is alwayes wanting in this caſe, and very often the firſt. *Bellarmine, lib. 4 cap. 2* treating this ſubject in the foreſaid Controverſie, produces three Opinions currant among Catholiques; the firſt, that the Pope,

as

as Pope, may be an Heretique, and teach Hereſie, if he doth define without a General Council; ſome Doctors of *Paris* have defended this Opinion, as *Gerſon* and *Almanus*, in their Books of Eccleſiaſtical Power. *Alphonſus deCaſtro* againſt Hereſies, and Pope *Adrian* in the Queſtion of Confirmation. Theſe ſeem to place the judgment of *Infallibility* in matters of Faith, not in the Pope alone, but in the whole Church, that is in the Pope, and a General Council. The ſecond, whether the Pope may be an Heretique, or no, yet he cannot define any thing heretical, directed to the whole Church. The third Opinion is, that the Pope cannot in any wayes be an Heretick, nor publickly teach Hereſie, though he undertake to define of himſelf.

The firſt Opinion is not properly Heretical; ſince we ſee the Church cenſures not thoſe that maintain it, yet, it ſeems very Erroneous, and

next

next to Hereſie. The ſecond is the moſt certain, and to be affirmed. The third is probable, but not certain: Thus *Bellarmine*; whom I therefore have ſo largely cited, to wipe away their Calumny who blame me for ſaying, *That the Definitions of the Pope*, ex cathedra, *out of a General Council, are not of Catholique Faith*; which I again ſo affirm, that I conclude it a moſt certain truth, according to the Opinion of all Doctors, even *Bellarmine* himſelf; who expreſly ſayes, the firſt Opinion is not Heretical; nor do I agree with *Bellarmine*, that it is Erroneous, and next to Hereſie, and himſelf indeed ſayes it but tenderly, and with a *videtur*: For, it doth not ſeem ſo to all, who think it rather temerarious, to accuſe *Gerſon*, *Almainus*, and *Adrianus*, of erroneous, and neer-heretical Opinions.

Beſides, its evident, even out of *Bellarmine*, that it is not defin'd by the

the Church, that the Pope (not in a General Council) is infallible, nor his Definitions of *Catholique Faith*: So that all Divines agree, that *such* a Doctrine is not of *Catholick Faith*; this was all I said, and is most certain; which my Calumniators, through precipitancy of judgment, observed not.

Which of these 3 Opinions I follow, is not to my purpose, yet, I rather adhere to the second, but without censuring the first, my business being to reduce Separatists to the Catholique Faith, without medling with any other Doctrine. I did not say, that such Definitions were not of Faith; my Adversaries conceived, but I only said, and I say it again, That they are not of *Catholique Faith*, of which all, as Catholiques, are bound to hold, as of Faith, and the contrary to which is Heretical, and removes from the bosome of the Church; yet do all confesse,

confeſſe, what is decreed by the Biſhop of ſo great a Sea, is of weighty Authority, though only aſſiſted by his private Council, or writing onely privately to ſome Biſhops; and yet of more weight are his Decrees in a Provincial Synod, but moſt of all, when, *ex Cathedra*, propoſing ſuch Decrees to the whole Church, either in his private Council, or Provincial Synod; and 'tis a raſhneſs not to admit ſuch Determinations.

Wherefore theſe Cenſurers proceed too haſtily, and their Cenſure deſerves a Cenſure, as offering to introduce a new Doctrine, to be believed as of Catholick Faith, which no one as yet has held; to wit, that what is defin'd by the Pope *ex Cathedra*, (out of a General Council) is of *Catholique Faith*, and to be believed under pain of Hereſie.

Vide *Lat. Edit.* P. 526. The practice even of the Univerſal

verſal Church is no ſufficient ground for an Article of Catholique Faith, by reaſon the Object of Faith is *Truth*; and oftentimes the Church proceeds in matter of Practice, upon probable Opinions, and this probability is ſufficient to juſtifie the Practice, which the Church alſo upon juſt cauſe may change: As for example, *Vaſques* teacheth, that the Church did anciently pray in the Maſſe for Infidels alive, and Catecumens dead; and that the Sacrifice of the Maſs offered for them; and yet he holds it but a probable Opinion, and rather inclines to the contrary, that the Sacrifice of the Maſſe ought not to be offer'd but for the Faithfull living and dead; by which Opinion the Church ſeems guided at preſent: But *Vaſques* Anſwer is, that the Church following a probable Opinion did practice

3 p. *diſp.* 228. ch. 3.

practice that which ſhe did not declare to be of Faith, as appears by the contrary practice now in uſe.

The Church oftentimes (as *Vaſques* very well noteth) confirms a Definition by ſome Teſtimonies which do not directly prove the Propoſition. And yet, when the Fathers in a General Council affirm, that this is gathered from this or that place, this or that Author, who dare ſay that the Foundation is weak and uncertain?

3 p. *diſp.* 182. ch. 9.

Bellarmine (raiſing an Objection upon the words of *Boniface* the 8th, *Quanquam de cenſibus*, &c. That the Clergy is exempt from Taxes by Divine right, teacheth the contrary, and anſwers, that *Boniface* was of the Canoniſts Opinion, and delivered his ſence accord-

Tom. 1 lib. *de Clericis*, ch. 28.

accordingly, but defin'd nothing; for he ſpeaks not by way of definition in a controverted point, but only by way of ſimple aſſertion, and as it were, *en paſſant*: The ſame may be affirmed of General Councils; when they mention any thing in this manner and do not properly define; For, as the ſame Author affirmes, it is neceſſary, that General Councils *properly* define the thing in queſtion, as a Decree which ought to be held as of Catholique Faith. Hence *Bellarmin* adds, they are not properly Hereticks, who hold the Pope not to be above all Councils, though he ſay, the laſt *Lateran* Council, under *Leo* the tenth, Seſſ. 11. expreſly and profeſſedly teaches, that the Pope is above all Councils, and rejects the contrary Decree made in the Council of *Baſil*; becauſe 'tis doubtfull whether the *Lateran*

lib. 2. *de Conciliis*, cap. 17.

Council defin'd that Doctrine properly, as a Decree to be believed with Catholique Faith, and so they are not properly Hereticks, that maintain the contrary.

The same *Bellarmin*, (lib. 2. *of Councils*, c. 19.) also requires, that the Definition be made Conciliarly; *P. Martin* the fifth said, he only confirm'd those Decrees of Faith, which were made in the Council of *Constance*, *conciliariter*, *i.e.* after the manner of other Councils, the Question being first diligently examined: But 'tis clear (saies he) that this Decree of a General Council, having immediate Authority from Christ, which all, even the Pope are bound to obey, was made without any examining; So that *Martin* confirming all Decrees conciliarly made, intended onely the condemnation of *Wickliff* and *Huss*.

Hence follows, that the *Depositive* or the ordering of Chapters and Canons

nons is not belonging to faith, but only the Canons and Definitions themselves. *Vasques* also 3 p. *disp.* 207. c. 3. affirms, that all that is taught by the Council, in the Chapters preceding the Canons belonging to Doctrine, (meaning the decreeing, not the introductive part) is of Faith, and the contrary an Error, and he that adheres to it an Heretick.

II. The Object defined must be truly and properly an Object of Faith; such, for example, is not this following Question, *Whether the use may be separated from the power in things that are consum'd by use, as bread, &c.* Or any other Question of Law, or Philosophy; and a Decree ought to be upon a thing universally propos'd to the whole Church. According to the same Author, it is not at all erro- ch. 25. neous to affirm, that a general Council may err in Precepts, and in particular Judgments; and

having made an Objection, ch. 14.
that Pope *Innocent* the 8th had permitted thoſe of *Norway* to celebrate Maſſe without Wine (which is undoubtedly an Error); He replies, that the ſaid Pope made no Decree, whereby he declared to the whole Church, that it is lawfull to offer Sacrifice without Wine; wherefore he has err'd in fact, but not in Doctrine.

The ſame Author having ch. 4.
raiſed to himſelf this Objection, That Pope *Stephen* had commanded to reordain thoſe that formerly were ordain'd by the Anti-Pope *Formoſus*; and conſequently, the judging that the firſt Ordination was not valid, was an unqueſtionable Error, *Formoſus*, being at leaſt a Biſhop, anſwers thus, Pope *Steven* made no Decree by which he defin'd that thoſe who were ordained by a degraded Biſhop, ſhould be reordained, but *de facto* did this in proſecution of his paſſion or hatred

not

not out of Ignorance or Hereſie.

The ſame Author aſſures us, that it is no Error to ſay, the Pope or General Council may err in framing Laws, not neceſſary to Salvation, or of things indifferent, or making Superfluous Laws, or under too great a penalty. And moreover, that a General Council may err in particular matters of fact, which depend upon the Teſtimony and Information of men. According to which he adds, that the ſixth General Council condemned Pope *Honorius* of Hereſie by falſe Information, and by miſunderſtanding the Epiſtles of *Honorius*, for, without all doubt, a General Council may err in a Queſtion of Fact. ch. 5. ch. 11.

I ſhall further add this particular out of *Suares*. Although the Pope in the grant of an Indulgence declares expreſly, that he is moved thereunto by ſuch a cauſe, which he conceives ſufficient for the foreſaid

Tom. 4. disp 56. *of Indulg.* Sect. 3.

grant; That man would not be thought deficient in faith, that should question the sufficiency of the cause, and consequently the validity of the Indulgence; For this declaration of the Pope doth not at all belong to faith, but to a particular action, depending upon humane prudence, in which the Pope hath no infallible assistance from the Holy Ghost, but onely in what belongs to Faith, according to this Text of S. *Luke*, ch. 22. v. 32. *I have prayed for thee PETER, that thy faith may not fail:* This is prudently noted by *Suarez*, according to which it is far from being of Faith, that such or such an Excommunication is valid, or, that such or such a Kingdome is disposeable by the Pope for such or such causes.

I have now ended concerning the general way of separating matters

of

of Faith from all other Doctrines; Let us apply it to our particular controverſies, which we ſhall countenance with the Authority of our moſt renowned modern Doctors, that there may be no doubt of the ſolidity of this *Rule*. And from hence will appear, that the points controverted are much fewer then commonly eſteemed, and the way to an accord more eaſie, which, I hope, will facilitate an Agreement, and Subſcription from our Separatiſts to the undoubted Articles of the *Catholique Church*.

CHAP. 3.

Particular matters: Of *Merit and Inherent Juſtice*.

LEt us now deſcend to particular matters about which our Adverſaries contend with us.

Concerning *Merits*, it is an Article of Faith, That A MAN JUSTIFIED, TRULY DESERVES LIFE EVERLASTING BY HIS GOOD WORKS; For, this is the Definition of the Council of *Trent*; But, as it is not there defin'd, that these *Merits* are *of Justice*, or *of Fidelity*, or *of Condignity*, or *of Congruity*; ſo, none of all theſe Particulars are of Faith.

Sſſ. 6. Can. 32.

There are (ſaith *Bellarmine*) 3 Queſtions among our Schoolmen: The firſt, If the Merits of the Juſt ought to be ſo termed, from *Condignity*, or from *congruity*? The ſecond, If this *Condignity* proceeds from the promiſe, or from the work? The third, Whether God rewards the works of the Juſt above, and the works of the Impious below their Condignity? As for the firſt Queſtion, all Catholicks agree, that

Lib. 5. *of Juſtif.* c. 16.

that *the good works of the Juſt are meritorious of Eternal Life*; but, ſome would have theſe Terms of *condignity* and *congruity* laid aſide, and rather ſay, the works of the Juſt are meritorious of Life Everlaſting by the Grace of God. Thus teacheth *Thomas Waldenſis*, &c. Others will have the good works of the Juſt meritorious by *condignity*, but this *condignity* ſo expounded, as that it rather ſignifies *congruity*. This opinion is owned by *Durandus*, *Gregorius*, &c. but the moſt common Opinion amongſt Divines admits only a merit of *congruity*. The Opinion of *Durandus* were not to be rejected, if he intended no farther than that our merits are not by Condignity, or abſolute Juſtice, but only preſuppoſing the liberal Promiſe of God, but, he ſeems to intend, that our merits, proceeding from the Grace of God, and the Promiſe preſuppoſed, are not

at all such as that any recompence is due to them by Justice, but by the sole liberality of God; *Vasquez* also is of Opinion, that nothing is due by Justice, but only by the Promise of God.

lib. 2. *disp.* 115. chap. 1.

As to the second Question, whether our *good works* are meritorious by Condignity in respect of the Pact only, or in respect of the work only, or in respect of the one and the other. There are who hold, that *good works* proceeding from Grace, are not meritorious by Condignity, by reason of the work, but in respect of the Promise, and the Divine acceptation. This is taught by *Scotus*, and divers ancient School-men, and by the Modern Vega. These hold, that the works of the just are really and properly good, but that they are not of that excellency as proportionable to Eternal Life, but only as they are accepted of God as a just

juſt recompence of Eternal Life, yet ſtill with relation to the pact and promiſe, not to the Dignity of the work. The other opinion ſeems to us more probable, which teacheth, that the good works of the juſt are meritorious of Eternal Life by Condignity, in a joint reſpect of the pact, and the work, for God is not obliged to accept this work, as to ſo great a recompence, if his Covenant did not induce him to it. And here I cannot but note, that *Meſtrezat* did falſly cite the Cardinal, as delivering this Doctrine for an Article of Faith; whereas it is onely produced as an opinion of the Schools.

As to the third Queſtion, whether God Almighty doth not reward good works beyond their Condignity? The affirmative is the conſtant opinion of the Schools: hitherto *Bellarmin.*

What concerns merit for another man,

man, though by congruity, is no Article of Faith, no not the conversion of a sinner, nor any other favour whatsoever; For the Council proposeth no such thing, as will hereafter more fully appear.

As for good works in particular, and *in specie*, if you demand which of them are meritorious of Eternal Life? I answer, It is not an Article of Faith, that any good work, either of Justice, Temperance, Fortitude, Hope, or any other Vertue, (except Charity) are meritorious of Life everlasting, though proceeding from the grace of God, and done by such as are already in the state of grace. The Proof is certain, for we have not received the contrary by any clear Revelation: Nor does the Council of *Trent* at all meddle with it; and, at the best, it is only deducible by consequence; but (as I said before) we do not build, as upon a certainty, what is gathered

gathered by conſequences, though they ſeem deduced either from Scripture, or from the Decree of a General Council.

Vaſques, in this point of *Merit*, ſaies, the firſt Opinion is of ſuch who affirm, that thoſe only good works are meritorious, which proceed from the commandment of Charity. This Opinion is taught by *Scotus*, *Gabriel*, *Durandus*, and *Bellarmine* himſelf, who delivers it as the moſt frequent Doctrine of the Schools, and yet the Miniſters impoſe upon the Church, as if ſhe taught for an Article of Faith, that Faſting, Mortification, and other exteriour works, or the Monaſtical Vowes of Chaſtity, Poverty, and Obedience are meritorious of Eternal Happineſs, and that in them conſiſts the Perfection of Sanctity, whereas we conſider them onely as the way and means to Charity, which is onely of it ſelf deemed meri-

l. 2. *diſp.* 217. chap. 1.

meritorious of Everlasting Life. And here I will conclude all those Books and Writings useless and vain, which impose this Calumny upon the Church.

As for *Justice*, to use the words of the Council of *Trent*, *If any shall say, Men are justified either by the onely Imputation of Christs Justice, or by only Remission of sinnes, excluding Grace and Charity, which by the holy Ghost is poured into their hearts; or, that the Grace whereby we are justified, is only the favour of God*; Anathema. This is the Doctrine of the Catholick Church; but it is not of Faith that this inherent Justice is a habit.

Some Modern Divines (according to *Vasques*) hold it as a thing already defin'd, though still controverted, to wit, whether the Church hath defin'd it, or, that it belongs to Faith, that the Justice, by

1. 2. *disp.* 203. ch. 2.

by which ſinners are juſtified, be a quality and habit permanent in the ſoul, or whether this Juſtification may be effected as well by the affection of Love towards God, and contrition for ſin? and whether all that is ſaid of our Juſtice in Scriptures, Councils and Fathers, may remain good, if one ſhould affirm, That inherent Juſtice is the affection of the Love of God, and of contrition for ſin. The Title of his 3d *Chap.* is, That it is not defin'd as yet, Whether thoſe that are come to the age of diſcretion are juſtified without the Sacrament, by a habit onely: And in the 6th *Chap.* The Church hath not yet expreſly declar'd, that the juſtification of little children, and of thoſe that are juſtified by attrition onely, and by help of the Sacrament, is done by ſome habit: Hitherto *Vaſques.*

I argue therefore thus, in behalf of our *General Rule of Faith.* Since neither

neit er the Council of *Trent*, nor any other General Council do h evidently propoſe this Doctrine to be believed, neither concerning people at the age of Diſcretion, nor Infants baptiſed, nor of Juſtificati-on effected by vertue of the Sacra-men-, nor, of that done out of the Sacrament, it cannot be eſteemed an Article of Catholique Faith. I do not deny what *Suares* ſaith in proſecution of this, That he con-ceives, it clearly followes from the definition of the Church, that both little Infants, and thoſe of the age of Diſcretion, who obtain remiſſion of their ſinnes by vertue of the Sa-crament, are juſtified by a perma-nent habit, and quality. But ſince this is only deduced by way of con-ſequence, drawn from the Propoſal of the Church, 'tis not of Faith; it being probable, That no Doctrine which is not expreſly propoſed by the Church, but drawn by conſe-

quence

quence from her Derees, is an Article of Faith: To little purpoſe therefore do our Adverſaries conteſt with us about the Doctrine of Habit, ſince, in that they oppoſe not the Church at all.

Hence 'tis, that *Meſtrezat* (Miniſter of *Charenton*) with ſom others, hath atteſted the Catholique Faith in the Matter of *Merit* and *Juſtification*, inſtead of oppoſing it, and purely by a miſtake of the ſaid Doctrine, whil'ſt he writes thus in his Diſcourſe of Grace: *We do acknowledge, that good works obtain Eternal Life, onely, we would have it obtained by Benignity, grace, goodneſs, and the mercy of God: and ſo we do not reject the word* (merit) *nor to merit, according to the ſence of the Latin word.* pag. 25. *And moreover we confeſs,* pag. 28. *we receive the Kingdome of heaven, as a remunneration of our good works, and diſpute only of the*

nature

nature of this remuneration, to wit, if it be of Grace, Bounty, and Mercy, or of rigor of Justice by a condignity of the work. And Again, pag. 7. If you say, that Remuneration is due by rigor of Justice, and by condignity of the work, which is the Tenet of the *Roman* Church, citing *Bellarmin*, how can there be a more gross mistake, then to charge the Church with this, as a Doctrine of Faith, and yet openly to acknowledg as much, or rather more then the Church teacheth in matters of Merit, for the Church holds no more, but that the works of Charity only have for reward Eternal Life: Whereas, *Mestrezat* confesseth the same of all good works in general; and in that saies more then is necessary for a Catholique to say. The same Author speaks thus concerning inherent Justice, *Inherent*

de *Justif.* lib. 5. c. 17.

pag. 35.

Justice

Juſtice, which is the renning of our ſouls in Sanctity and Chriſtian Vertues, hath a being in our Salvation. And again, Regeneration and Sanctification produce in us inherent Juſtice. God doth not impute inherent Juſtice, but produces it in us. As for his Spirit, it is derived to us by Regeneration, as the habitual corruption of Adam is produced in us by natural generation. pag. 40. pag. 37. Behold our Miniſter here clearly a Catholique, and profeſſing ſomething beyond the Article of Faith: for he teaches, that inherent juſtice is habitual, and doth not only acknowledg it in Charity, but in all other Chriſtian Virtues. And the ſame I have (upon another occaſion) demonſtrated againſt *Teſtard* and *Amirant*. Two *French* Miniſters.

As for our *Satisfactions*, the ſame is to be ſaid, as of *Merits*, to wit, that it is an Article of Faith according

according to the Definition of the Council of *Trent*. *After Justification there sometimes remain some temporal pains to pay, for which we satisfie by Fasting, Prayers*, &c. But it is not of Faith, that by these works we satisfie by way of Condignity or by Justice, or by the rigor of Justice, or by the mercy of God: Nor, that our Satisfactions are properly satisfactory, but rather an application of the satisfactions of Jesus Christ: nor that we can satisfie for the pains due to other mens sinnes, and communicate unto them our Satisfactions. The Reason is, that nothing of all this is propounded as of Faith, by the Council of *Trent*, nor any other General Council, as hereafter more at large will appear.

Sess. 14. can. 12, 13, 14. Sess. 6. can. 30.

CHAP.

CHAP. IV.

Of the Pope.

THat which is contained in our Profeſſion of Faith is by all Catholiques ſubmitted to, as an Article of Faith, *I believe that the Pope of* Rome *is Succeſſor of St.* Peter, *and Vicar of* Jeſus Chriſt *upon earth*; *I do acknowledg the Holy Catholick Apoſtolique* Roman *Church as Mother and Miſtriſs of all other Churches*: Words taken out of the Council of *Trent*, which Definition agrees with that of *Florence*, and written, and ſigned by the whole Council, after a moſt exact Diſcuſſion of every term by the Greeks, and is as followes, and no more, *We define that the Holy Sea Apoſtolique, and the Roman Biſhop is Succeſſor of the B. Peter: Prince of the Apoſtles, and true Vicar of* Jeſus Chriſt, *and head*

Sess. 25.

head of the whole Church; Father and Doctor of all the Christians; and that full power hath been given him by our Saviour Jesus Christ, *in the person of B. Peter, to feed, rule, and govern the Universal Church, as it is contained in the Acts of Oecumenical Councils, and in the Holy Canons.*

None of these 3 ensuing Doctrines do at all belong to Faith. 1. That the Pope is infalible in himself, separated from a General Council. 2. That he is above a General Council, and may not be judged by it. 3. That he hath an indirect Authority over the temporal power of Kings. The reason is manifest; for none of these are delivered by any clear Divine Revelation, nor proposed by the Universal Church, as appears by what is above cited out of the Councils of *Trent* and *Florence*, where the Grecians were present, who for a long time op-

posd

pos'd the extent of the Papal power, and did at that time sift every word in the Definition of the Popes power and Authority, before they subscribed thereunto. And also we may well believe, that the Pope and the Western Prelats did not omit to insert what was due to that Authority, and both the one and the other signed no more than what is above mentioned, and agreed, this and only this to be accepted, as belonging to Faith.

Bellarmin, (who to use *du Moulins* Phrase) writes at the Popes feet, and is not wanting to set down all the Rights appertaining to that Soveraign Power, in his third Controversie, which is of the Pope, relates three Opinions currant among Catholiques: 1. That the Pope, as Pope, may be an Heretick, and teach Heresie, if he define without a General Council. Some *Parisian* Doctors, as *Gerson*, *Almanus*, (in

(in their Books of the power of the Church) have maintained this Opinion) as also *Alphonsus de Castro* against Heresies; and *Adrian* the sixth, Pope, in the Question of Confirmation; who all place the Judgment of *Infallibility*, in matters of Faith, not in the Pope alone, but in the Church; that is, the Pope, and a General Council. In the same place *Bellarmin* rejects the Opinion that holds the Pope cannot be at all an Heretick, nor publickly teach Heresie, though he should undertake to define alone. The same Author confesseth, there are many things in the *Decretal Epistles*, which do not appertain to matter of Faith, but only declare the Opinion of Popes, upon such and such subjects, and than, excusing *Innocentius* the 8th, for giving way to those of *Norway* to celebrate without wine, sayes, It was no Decree directed to the whole Church. ch 13.

Hence

Hence I gather, that *Bellarmin* had little reaſon ſo ſeverely to cenſure the Opinion of the *Pariſians*, as to term it erroneous, and ſomewhat approaching Hereſie, ſince the Proofs which he alledgeth to make good his cenſure, taken out of Scriptures, and the Teſtimonies of the holy Fathers, ſpeak abſolutely, and without ſuch Reſtrictions, as *Bellarmine* aſſignes. And our Profeſſion of Faith goes no farther then thus: *I confeſs and acknowledg all things Defined and declared by the holy General Councils, and particularly, by the Council of Trent*; without any Obligation at all to believe things defined by the Popes, even in Provincial Councils.

The Opinion therefore of the *Pariſians* is not in the leaſt erroneous, nor any whit approaching Hereſie, nor oppoſite to the Council of *Trent*; but remains ſtill probable,

and acquits us of that great trouble which *Bellarmin* takes upon himſelf, in excuſing from error as well the Decrees as Anſwers of ſeveral Popes, which are objected in his third Controverſie of the Biſhop of *Rome*.

lib. 4. ch. 8, 9, 10, 11, &c.

As to the ſecond Quere, the ſame *Bellarmin* (in his fourth Controverſie) having put the Queſtion, *Whether the Council be above the Pope?* and ſhewed, that it began, and was debated during the Councils of *Piſa*, *Conſtance*, and *Baſil*, upon occaſion of the great Schiſm produced by ſeveral Pretentions to the Papacy, (a manifeſt ſign that this queſtion was then new) ſaith, This Queſtion continueth even to this day among Catholiques. And a little farther, I finde three ſeveral Opinions of Doctors upon this Subject. The firſt is, That the Council is above the Pope. Thoſe that favour this Opinion

chap. 14.

Opinion are the *Cardinal* of *Cambray*, *Gerſon*, *Almanus*, and ſome others, beſides *Cuſanus*, *Panormitanus*, the *Cardinal* of *Florence*, and *Abulenſis*: And having firſt cited their ſeveral places, and then explicated them at large, ſaith; Theſe affirm, the Soveraign power Eccleſiaſtical is as well in the Council as in the Pope, but in the Council more immediately, and more immovably: That it is in the Church to rule and order the Pope, inſomuch that the Church cannot err, but the Pope may; that this ſoveraign power Eccleſiaſtical is beſtow'd upon the Church immediately, and that the Pope being dead, or depoſed, or not appearing in Council, the Council is not thereby become an imperfect Body, but perfect, and has ſtill a power to define what is of Faith, and enact Lawes, &c. thence they ſeem to deduce this conſequence, *That the Council is above the Pope, and can both judg, and*

puniſh him, and that it is the ſame thing to demand whether the Pope be greater then the Council, or whether a part be greater than the whole? hitherto *Bellarmin.* As to what he ſeems to ſay in his 17th *Chap.* that thoſe who adhere to this opinion cannot be excuſed from great temerity, though they be not properly Heretiques. This cenſure ſeems rather guilty of temerity, than the Opinion cenſur'd, and it is not true which he pretends; That the contrary is taught by the Council of *Florence*, or the laſt of *Lateran*, for neither of them make any mention of it, and the opinion remains ſtill probable as well by the Authority of the Fathers of *Conſtance* and *Baſil*, as the Ancient Fathers, for certainly it had been needleſs without this to have aſſembled ſo many General Councils. But the Deciſion of this difficulty is not at all neceſſary to our deſign. It is ſufficient for

for me to make it apparent, that it is no Article of Faith, nor a Doctrine to which all Christians are bound to submit, since our Doctors are not agreed upon the point, and by application of our *Rule of Faith*, that it is not taught by any General Council.

As for the third Opinion, it is far from being an Article of Faith, to wit, a Doctrine which all Christians are bound to accept, for it is not clearly propos'd by the Universal Church; *Bellarmin* himself (in his Treatise of the Bishop of *Rome*, handling the question of the Popes power *in temporalibus*) affirms, there are three Opinions currant, the first, that the Pope has by Divine right a full power over all the Universe, as well in things Ecclesiastical, as Civil: The second seems to bend to another extremity, and affirms, that the Pope, as Pope, and by Divine right, has no temporal power, and that he can lay no command

upon ſecular Princes, much leſs deprive them of their Kingdomes and Principalities, though in other reſpect they might deſerve a deprivation. The third Opinion ſeems to hold a *medium*, and is moſt frequent among Divines, to wit, That the Pope, as Pope, hath no temporal power directly or immediately, but only ſpiritual; That he hath notwithſtanding a Soveraign power in temporalities, yet only mediate, and in a way to ſpirituality. *Bellarmine* dares not cenſure the ſecond Opinion as erroneous, or near to Hereſie, raſh or improbable, it remains at the leaſt probable; and if ſome Popes have actually deprived ſome Kings and Emperours of their Empires, I anſwer, out of our General Rule of Faith, That the practice of the Univerſal Church in matter of Lawes does not conſtitute an Article of Faith, much leſs ſuch ſingular and individual

Acts

Acts of Popes, which (that they may be freed from blame) it would do well if they could appear grounded upon a probable Opinion.

As to the *Infallibility of the Catholique Church*, our profeſſion of Faith ſpeaks thus; *I receive the holy Scriptures according to that ſence and Expoſition which the Church hath, and doth hold, to which it belongs to judg of the true ſence of the holy Writ.* Theſe words are extracted out of the Council of *Trent, Seſſ.* 4. and it is fit we contain our ſelves in theſe terms, and go no farther; wherefore, as the Council abſtains from this word *Infallibility*, ſpeaking of the Catholique Church, ſo it is beſt to forbear it when we teach what is of Faith, leaving that term to the Schoolmen, as only fit for them, who know how to uſe it with moderation; for we finde it not in the Holy Writ, nor in the Fathers. Let us content

our ſelves with the terms of the Council. The matter thus expreſt is moſt certain, *That the Catholick Church never failes in Faith or Manners, by the undoubted aſſiſtance of the Holy Ghoſt, which is promiſed, and never fails, and can never fail, becauſe* Jeſus Chriſt, *who hath promiſed it, cannot tell a lie.*

Some ſeem to move another Difficulty; whether (ſuppoſing this aſſiſtance) the Holy Ghoſt be infallible in the Church, or the Church becomes *Infallible* by the aſſiſtance of the Holy Ghoſt? Let us ſend all theſe Subtleties to the Schools, as alſo this other Queſtion, Whether the Scripture be properly the Judg of Controverſie, or the Church, in her General Councils? It is an ordinary ſaying, That the Law judgeth, but experience teacheth, that the Judges perform the buſineſs. God ſpeaking in the Scripture,

is,

is no queſtion the Supreme Judg, but when particular men raiſe debates concerning the ſence of this or that place of Scripture, the Prelates in General Councils muſt determine which is the true ſence of the Propoſition then in debate; Wherefore let us adhere to the words of the Council of *Trent*, and of our Profeſſion of Faith before cited, by which we ſhall be ſufficiently guided, leaving the reſt to the deciſion of the Schools.

There remains now only to take notice what *Blondel* in his great Volume hath ſaid in confirmation both of our Rule and Profeſſion of Faith upon this Subject of the Popes Supremacy, which he pretends to oppoſe, and for want of truly underſtanding the Catholique Doctrine doth notably miſtake to our advantage. And firſt, in his Preface he asketh

A *French Miniſter.*

pag. 12.

this Question, *What Council or Nation eight hundred year since did believe or attribute to the Pope what those of his party now do? neither that of Florence, nor that of Trent hath dared to define any such thing as they pretend to.* It is sufficient for me, that he undertakes to contest matters that are not contained within the Definitions of General Councils, and that he doth ingenuously acknowledg, that the Councils of *Florence* and *Trent* have not defin'd what the Popes party (as he calls them) seems now to contend for, which are undoubtedly the Opinions above mentioned, and by me already separated from the Doctrine of faith.

pag. ib. *The Roman Sea* (saith the same Author) *claims to it self Infallibility, and an absolute Monarchical power.* And farpag. 830. ther, *The Popes attribute to themselves now adayes the Title of a supreme domineering Authority,*

Authority, and a power erected, totally subduing the members of Christ. Behold both his apparent mistake, and the true cause of his separation from the Catholique Church. Yet more positively in another place he saith, *The Title of the Apostle S.* Peter *ought not to be questioned, since the Greeks and Protestants confess, that it was anciently believed, that he was President and chief of the Apostles, a foundation of the Church, and Possessor of the Keys of the Kingdome of Heaven.* pag. 316.

And again, *Rome, as the Church consecrated by the abode and Martyrdome of S Peter, whom Antiquity hath acknowledged chief of the Apostolique Colledg, having been honoured with the Title of St.* Peters *Seat; may, without any difficulty be considered even by one of the most renown'd General Councils,* to wit, *that of* Calcedon, *as the head.* pag 107.

Herein he clearly acknowledges St.

PETER

PETER, to be head of the Apoſtles, and of the Church, by Divine Right, and the Biſhop of Rome his Succeſſor, of which I have heretofore treated, in anſwer to his great Volumn, or rather produced it as uſefull to our cauſe, wherein he both proves our Tenet learnedly, and confutes the 30th Article of his own Profeſſion of Faith, where it is ſaid, *we believe all true Paſtors in what place ſoever they are, to have equal Authority, under one chief and univerſal Biſhop* Jeſus Chriſt.

pag. 355. As to the difficulty moved, concerning a Judg, *du Moulin* (in his Treatiſe of the Judg of Controverſies) thinks it convenient, that particular men ſhould ſubmit to Councils and Synods, nay, even to National Councils. And moreover, it is pro-

pag. 220. hibited to the Paſtors of Churches, to teach any thing oppoſite to that which is concluded

cluded in the National Synods. To this they are led by the ordinary course of reason; For otherwise (as they confess themselves) There can be neither Peace nor Order in the Church, but a most certain and ruinous confusion. *Daillé* accords more distinctly with this Doctrine, in his *Use of the holy Fathers*, and saies, in the end we must refer our selves to the Church, provided we know which is the true Church, to whom this reference is due, and if ones assurance be revolv'd into the inward perswasion of the Holy Ghost, which gives a descernment of the true from the false, who does not see, that we both may and ought to believe, that the Holy Ghost more powerfully assists the body of the Church, then particular persons?

It is certain therefore, both a ready way to an accord, and to prevail with our Separatists, if we stand fast to the forementioned termes

terms of our Profeſſion of Faith, and the Council of *Trent*, without adding, diminiſhing, or altering: In which no uſe is made of this word *Infallibility*. And if we ſeparate exactly the Doctrine of Faith contained in theſe terms, from all other opinions, we ſhall eaſily convince thoſe that are now out of the way, to ſubmit to our Profeſſion of Faith, and the Council of *Trent*, which is abundantly ſufficient to make them perfect Catholiques.

CHAP. V.

Of the EUCHARIST.

OUr Profeſſion of Faith according to the Council of *Trent* goes thus, *I confeſs, that in the Bleſſed Sacrament of the Altar there is truly, really, and ſubſtantially the body and blood, as alſo the ſoul*

and

and Divinity of our Saviour Jesus Christ; *and, that there is made a mutation of all the substance of bread into the body, and of all the substance of wine into bloud, which mutation the Catholique Church call's Transubstantiation.* This is an Article of Faith, and let us be sure to understand it according to the Exposition of the same Council in the same Chap. *The holy Synod doth profess, that* Jesus Christ, *true God, and true man, is contain'd in the Blessed Sacrament of the Eucharist, after the consecration of bread and wine, truly, really, and substantially, under the species of the sensible things; for these things are not repugnant in themselves, that the same Saviour be alwayes sitting at the right hand of his Father, in heaven, according to his natural way of existence, and yet his substance be present sacramentally in many other places, according to another way of existence; which though we can*

hardly

hardly expreſs by words, yet we may conceive in thought, enlightened by Faith, that it is not impoſſible to God; and this we are bound conſtantly to believe. And farther, in the ſecond Chapter, our Saviour will have it, that this Sacrament be received as the ſpiritual food of our ſoules, by which they muſt be nouriſhed, and comforted, living by the life of him that hath ſaid, *who eateth me, ſhall live for me:* And, as an antidote and defence by which we may be delivered from daily faults, and preſerved from mortal ſins, we may alſo ſay, that *Jeſus Chriſt*, according to his manner of being in the Sacrament, is as a Spirit, and that he is there ſpiritually, that is, according to the nature of a Spirit, *John 6.63. The words that I ſpeak to you are ſpirit and life*, without being ſeen, without extention of parts, whole in every part of the Symbols; neither thick, nor big, as

to the occupation of place, for ſpirits in their ſubſtances are thus truly ſaid to be in places. In fine, That the body of *Jeſus Chriſt* is here ſpiritual, and not ſenſual; ſince St. *Paul* avers the ſame of our bodies, after the Reſurrection; *It is ſown a ſenſual body, it will riſe a ſpiritual*, 1 Cor. 15. 44. to wit, (according to the Gloſs of *Geneva*) in quality, which ſhall be quite different, and yet the ſubſtance of the body not to periſh. And a little after, *The Later Adam*, which is Jeſus Chriſt, *hath been made into a quickening ſpirit*: Let us add, towards the leſſening of this Controverſie, what we finde ſet down in the 36th Article of our Separatiſts Confeſſion of Faith: *Jeſus Chriſt doth truly feed and nouriſh us with his fleſh and bloud: Moreover, we believe, that by the ſecret and incomprehenſible vertue of his Spirit, he doth nouriſh and give us both life with his body and his*

his bloud. What difficulty then remains, in case they believe the substance of the body to be present for the nourishment of their soules, to believe also, that the same substance is present under the symbols of bread? for what they object doth equally oppose the one and the other; in fine, (they being united with the *Lutherans*, who profess to believe this presence) why will they differ with us upon the same Motive?

We ought not at all to enter into the debate of School-questions, nor determine universally or definitively, whether the onely body of *Christ*, according to his natural existence, may be in several places? or, whether no other body but only the body of Christ may have a Sacramental existence, or be a Sacrament? and, whether from hence it followes, that it is the body of God? The main and convincing Reason is,

is, that the Divine Revelation teaches not, nor the Universal Church propoſeth any of theſe to be believed: And it imports not, that ſome of our Doctors ſeem to conclude theſe from Divine Revelation, or, from the propoſal of the Church; for what ſeems to follow from either, is neither Divine Revelation, nor the Propoſal of the Church, and conſequently (according to the general opinion of Divines) no Article of Faith, to which only we are bound to ſubmit. And for the ſame reaſon we ought to be ſilent in theſe Queſtions of *Vaſques*, and other School-men; as, Whether the ſame body may be in many places at the ſame time? or, Whether Chriſt be in the Sacrament, as in a place? or, Whether being there, he may neither be ſeen, nor ſuffer, nor act, *&c.*

As for *Tranſubſtantiation* it ſelf, and that we believe the bread is changed,

changed, converted, and tranſubſtantiated into the body of *Jeſus Chriſt*, it is not (as *Vaſques* noteth very accutely, and proves at large) That the matter of bread begins to be under the form of the body of Chriſt, as the meat is ſaid to be converted into the ſubſtance of what is nouriſhed. Far be it from us to admit any of theſe convertions; and yet our Separatiſts are often perſwaded by their Preachers, that this is our Tenet, which we abhor, for ſo the body of Jeſus Chriſt ſhould be nouriſhed by bread, and conſequently become incorruptible, and both grow and diminiſh, which is repugnant to his immortality. It is not alſo (as the ſame Author obſerves) that in the body of Chriſt is produced ſome accidental quality, or ſome ſubſtantial manner, which is incompatible with the ſubſtance of bread and Wine, yet as a formal cauſe repugnant

pugnant, by which Bread and Wine give over their being or desist to be. Nor, according to the same Author; that the Body of *Jesus Christ* is produced and conserved in the Sacrament by vertue of the words. In fine (sayes the same Author) This *Transubstantiation* is neither a change nor a production of any thing, but it is a relation of order betwixt the substance that doth desist to be; to wit, the Bread and Wine, and that into which it doth desist, or succeeds to it, namely the body and bloud of *Jesus Christ*; or rather (according to the same Author) The Church doth not properly fix her definition; but only such is the force and efficacy of the words, by reason of their signification, that they cause the body and blood of Christ to be present, and by that destroy the substance of bread and wine. And again, such is the signification of the words of conse-

conſecration. *This is my body*, &c. That by vertue and ſignificatio of the ſaid words, not only the bod and bloud of *Chriſt* is made preſen under the *ſpecies*, but alſo the ſub ſtance of bread and wine give ove their being; for the words being inſtituted by Chriſt, and pronounce in his name, and by his Authority, ought to be abſolutely true: but they cannot be true, if they do no render the body and blood of Chri preſent under the Species, and de ſtroy the being of bread and wine: And the Incompoſſibility of the body and blood with the ſubſtance of bread and wine proceeds from the ſole verity of the words, for they cannot be truly utter'd, except the preſence be made good of the body and blood, and the bread and wine deſtroy'd: Hitherto *Vaſques*.

What difficulty is there at all both to conceive and ſubmit to this Catholique verity, ſo plainly expounded,

pounded, and not to boggle at *Transſubſtantiation* in ſo clear a ſenſe, it being moſt conformable to reaſon, to believe that God will make good his own words? The difficulty ſeems to conſiſt in this, that ſome expect an alteration, or a change in a natural way, and are willing to underſtand thoſe words in a different ſence from that of the Church, as if our Queſtions concerning faith depended upon mere words, which God forbid. And therefore let us not meddle at all with theſe Queſtions moved by the School-men concerning the eſſence of *Tranſubſtantiation*, to wit, Whether the body of Chriſt may be made preſent in the Bleſſed Sacrament, without a converſion? and whether every thing may be changed into another? Theſe *Queries* ſeem rather to caſt a miſt before our eyes, then at all to clear the difficulty.

The National Synod of Miniſters held at *Charenton* in the year 1631.

and

and *Daillé* with his Colleagues have made a fair overture for an Agreement in this Queſtion: *Daillé* (in his Apology for the Decree of that Synod, declaring their union with the *Lutherans*, who affirm, that the body of our Saviour is truly preſent in the bread of the Euchariſt,) ſaith, This opinion hath no venome in it, nor is prejudicial to piety, or their Salvation: And for theſe reaſons, the Churches of this Kingdom in their National Synod, at *Charenton*, in the year 1631. by an expreſs Act, have received the ſaid *Lutherans* to Communion and Table, notwithſtanding this opinion particular to them, and not held by us. To this I will add a Letter of the ſame Author to one *Monſieur Monglat*. It is a very hard thing, in my opinion, to make that man paſs either for a good Chriſtian, a tolerable Citizen, or a perſon of ſound reaſon, that believing

pag. 72.

believing he many work his Salvation in the Roman Church, will live out of their Communion, or not believe as ſhe doth. From theſe Premiſes I conclude, they are bound to believe the body of our Saviour is truly preſent in the Symbole of the Euchariſt, under pain of being neither eſteemed good Chriſtians, tolerable Citizens, or men of ſound reaſon: and, this being admitted, they ought alſo to believe (under the ſame penalty) *Tranſubſtantiation*, according as we have explicated it, there being nothing to be added, but the abſence of bread, a doctrine in it ſelf of no venome, nor any wayes prejudicial to Salvation. Is not this a fair and eaſie way to an Agreement; which our adverſaries cannot reject, without hazarding ſo great a Cenſure of ſo great a man among them, as *Daillé*.

CHAP. VI.

Of the SACRIFICE *of the* MASSE.

OUr above mentioned Profeſſion of Faith, extracted from the Council of *Trent* hath theſe words, *I confeſs, that in the Maſs there is offer'd to God a true, proper, and propitiatory Sacrifice for the living and for the dead.* This is an Article of Faith, and there are alſo Scholaſtical and Problematical Queſtions upon the ſame Subject; as, Whether this Sacrifice be abſolute in it ſelf, or only commemorative of that upon the Croſs? Theſe are the terms of *Vaſques*, *That the action of Conſecration is in that reſpect only a Sacrifice, or an action of Offering; that, by the body and blood of*

Seſſ. 22. chap. 1, 2, 3.

Jeſus

Jesus Christ *consecrated, and really there contained, is represented the bloudy Sacrifice of him that was offered upon the Cross.* I do not say, these words, or this explication is of Faith, but I dare affirm, that to be a Catholique, it is sufficient to believe a proper Sacrifice, whether it be absolute or commemorative; and what difficulty do our Adversaries finde in admitting such a Sacrifice relative or commemorative?

chap. 8. The same *Vasques* teacheth thus; *The reason of the Sacrifice consists formally in the signification of the omnipotency of God, author of life and death.* And chap. 5. again, *All the Essence of the Sacrifice consists in the signification of the death of Christ, which was a bloudy Sacrifice, and for that reason is represented not by the consecration of one onely Species, but of both together.* For this reason, I

ſay, the true and entire eſſence of this Sacrifice conſiſts in the Conſecration not of one only, but of both *ſpecies*. Yet an abſolute Sacrifice (to wit, not commemorative of another) requires ſome change of the the thing offer'd; And yet this change is not the formal reaſon of the Sacrifice, for that conſiſts in the ſignification of the omnipotency of God, author of life and death. And therefore, if there be found an Oblation, by which without a true and real change of the thing offer'd, God may be acknowledg'd and honour'd as Author of life and death, it ought truly and properly to be termed a Sacrifice; But ſuch is the conſecration of the body and blood of Chriſt, without a real change of Chriſt himſelf, by reaſon of the only repreſentation of his death; this therefore ſhall truly and properly be a Sacrifice: And it is manifeſt, that by the only repreſentation

ſentation of the death of *Chriſt* in the conſecration is as well ſignified, that God is the Author of life and death, as by the bloody death of Chriſt upon the Croſs; And according to this we have ſaid heretofore, that there is not required to the Eſſence of a Sacrifice in general any change of the thing offer'd, for the commemorative Sacrifice may have a being without it, though it be neceſſary for the eſſence of an abſolute Sacrifice; becauſe, The formal reaſon of a Sacrifice, which conſiſts in ſignification, not by words, but by the things themſelves, by which God is ſignified Author of life and death, is found in the commemorative Sacrifice without any ſuch change.

But we muſt note, that it would not be ſufficient for a commemorative Sacrifice to be truly and properly termed a Sacrifice, if it were only a ſimple ſigne of the

death of any thing, not containing the thing it self, whose death is represented; for by that means the thing it self whose death is represented should not be said to be offer'd in Sacrifice, nor be truly a commemorative Sacrifice, but rather a sign or bare token of a Sacrifice; But it is necessarily requir'd, that the thing it self, whose death is represented, be a sign of its own death. Since then *Christ* himself is under the *species* of bread and wine, and the action of the Priest in offering them, doth so much concern him, that he himself, being represented by the *species* of bread and wine, doth represent in a particular manner (according to which he is consecrated by the Priest) the bloody and real death of himself, and that by this representation he declares, that God is the Author of life and death: Though he be not said to be kil'd and dye truly and in effect,

effect, but in figure and reſemblance only, notwithſtanding he is ſaid to be truly offer'd in Sacrifice, and immolated in effect; what difficulty is there in admitting a commemorative Sacrifice in this ſence?

As to this word, *propitiatory Sacrifice*, it is an Article of Faith, as I ſaid before, but not that it is propitiatory as the Sacrifice of the Croſs, or the Redemption of humane kind, for the Merit of the Sacrifice of the Croſs (according to the ſame *Vaſques*) was of an infinite value more then ſufficient for our Redemption, and therefore there is no neceſſity of any other immolation or Sacrifice, or of a reiteration of the ſame, either in the ſame manner or any other, whereby *Chriſt* ſhould merit the grace of our Redemption: And *St. Paul* (*Heb.* 9. 10.) ſpeaks in the ſame ſence, for in this unbloody Sacrifice *Chriſt* doth not merit, but his

diſp. 221. chap. 4.

his will was, that as well by this as by the Sacrament, the fruit of his universal Merit might be applyed to us. Conformable to which the *Sess.* 22. c. 1. Council of *Trent* teaches, that Christ hath left in his Church this Sacrifice that the bloody one which was once performed upon the Cross may be represented, and the Soveraign vertue thereof applyed to the remission of those sinnes we daily commit. Here it is defin'd, that the Sacrifice is a particular means whereby to apply the fruit and merit of the passion of *Christ*. And what *Calvin* sayes, that it is superfluous for the application of the fruit of the Cross, since there are divers other wayes by which it may be applyed, is a most frivolous Objection; for by the same reason he may prove, that Baptism, and their communion (as they celebrate it) are superfluous, since there are other

other means by which the merit of the passion of *Christ* may be applyed, as by the Preaching of the Word, &c.

But I wonder what prejudice the Church receives by various applications of that merit? *disp.* 128. chap. 1. The same *Vasques* (having cited the Opinions of some Authors, who say, That not only the venial, but mortal sinnes for whom this Sacrifice is offer'd are blotted out thereby, as by the Sacrament of *Penance*, meaning that it is sufficient for that effect, that he for whom it is offer'd have only *Attrition*, and that by the efficacy of this Sacrifice, as well as the Sacrament of Penance, the grace of Remission of sinnes is immediately confer'd without any other affection of the will) confutes these Opinions, and proves (in his 2d and 3d *Chap.*) That this Sacrifice hath no force at all for the remitting

mitting of mortal ſinnes, nor even for venial, nor ſo much as to augment grace and Juſtification, as is perform'd by the Sacrament of Penance, but only to implore the help of Grace, and the ſpirit of Repentance and *Contrition*, by which our ſinnes are truly forgiven, or to procure ſuch holy inclinations by which a man may augment his Juſtification; Inſomuch that this Sacrifice of the Maſs is in ſome ſort leſs propitiatory than the Sacraments, and leſs than *Contrition*, ſince by the one and the other immediately ſinnes are forgiven.

Moreover *Vaſques* teacheth and proves at large, that *Contrition* alone purgeth from mortal ſin, and conſequently, that it is of it ſelf propitiatory, and in that regard much more *formally*, than this our Sacrifice, which is propitiatory onely by way of impetration. In the ſame manner are alſo Acts of Faith and

Prayer

prayer propitiatory; And therefore I wonder where the difficulty lyes in receiving this our Sacrifice of the Mass as propitiatory, since the same is attributed to acts of Faith, acts of Contrition, and receiving the Blessed Sacrament. Insomuch that I conclude (the misunderstanding of the Question being removed the way to an accord is very easie.

CHAP. VII.

Of the ADORATION *of the Eucharist.*

Sess. 13. can. 11. THE Council of *Trent* runs thus, *If any one sayes, that* Jesus Christ, *the only Son of God ought not to be adored with the exterior worship of* Latria *in the Blessed Sacrament of*

of the Euchariſt, and for that reaſon, that it ought not to be publickly expos'd to the people to be adored, and that they who adore it are Idolaters, Anathema. This is therefore an Article of Faith according to our Rule, ſince it is propos'd by the Univerſal Church, and it is ſufficient, to be a Catholick in this point, to receive it in this ſence only, according to the farther explanation of the foreſaid Council, *chap.* 5. And as we honour a man apparel'd, without requiring him to put off his cloathes, even in the ſame manner as if he were not veſted: So we adore *Jeſus Chriſt* under theſe Symbols or ſignes, as if he were not veſted in them, and it is one and the ſame honour, not two ſorts of Adoration which ſomtimes we call the Adoration of Chriſt, and the Adoration of the Bleſſed Sacrament, for by the B. Sacrament the Council underſtands *Jeſus Chriſt* thus veſted,

vested, and under these signes, and the Adoration of the B. Sacrament, the Adoration of *Jesus Christ* in this Vesture. This is most evident, for it adds, that the worship *Latra* (which is due to God alone) is given to this B. Sacrament, and every man knows this manner of worship is due to none but God, whatsoever may belong to the relative *in abstracto*; of which more hereafter.

On the contrary, it is not a point of Faith, that the reverence we give to the Symbols or signes is *Latria*, but rather some inferiour worship, as when we kiss the garment of a person of quality, yet it is a hard matter even for a Courtier punctually to define what that Reverence is, though our Separatists will needs engage us in this tickle Question. There is no Catholick (saies *Bellarmin* upon this subject) teacheth that the exteriour signes ought of themselves lib. 4. c. 29.

themſelves to be adored with the worſhip *Latria*, but only reverenced by ſome inferior worſhip which is agreeable to all the Sacraments. The Miniſters themſelves, in their book of Diſcipline, give order that men be uncovered during the celebration of the Sacraments. There are ſeveral Opinions (ſayes *Vaſques*) concerning the Reverence due to the *ſpecies* of the B. Sacrament; ſome ſay the *ſpecies* may be honor'd in themſelves by a proper worſhip, as many hold concerning pictures, and the name of *Jeſus*, but I finde little weight in this Opinion, becauſe the ſacramental *ſpecies* are inanimated things, and of themſelves incapable of honour and reverence, except in the quality of being joyn'd with Chriſt, and containing him; wherefore *Cajetan* ſaies very well, That in the Bleſſed

ch. 10. *art.* 2.

3. P. *diſp.* 108. chap. 12.

Sacrament

Sacrament we adore not the accidents at all, but *Christ* contained in them, and that the Adoration, which tends to Christ, determines only by accident in the *species*.

Hence will appear how unjustly the *French* Ministers (in their Apology for the union made in their National Synod held at *Charenton* the year 1631. with the *Lutherans*) object (as the chief cause of their separation) the Adoration of the Eucharist believed and practised in the Church of Rome. I intend here to confute *Daillé* out of *Daillé* himself.

There is a large difference (sayes he in his Letter to *Monsieur Monglat*, pag. 6. explicating the 9th *chap.* of their Apology) *betwixt these two Adorations, the first, That we ought to adore the body of Christ in the Eucharist: the second, That we ought to adore the Eucharist it self. The later is directed to a certain*

certain object subsisting in the place where it is, to wit, to the substance vail'd with the accidents of bread and wine, insomuch as presupposing that substance to be a creature, the adoration we give it must of necessity be an unlawfull duty forbidden by God, though the former seems only vain and unprofitable, and falls of it self to nothing, the abuse consisting in this. Not that the address is made to an object, which is not adorable as is the other, but in this only, that by error and mistake it is sought and thought to be where it is not: Hitherto *Daillé.* This latter adoration (as the pretended principal cause of their separation rather from us than the *Lutherans*) is falsely imputed to us, and will appear a meer calumny. But the importance of the matter being great, and because it is assigned as the foundation of their separation particularly from the *Roman* Catholicks, prevailed with

with me to addreſs my ſelf to the Doctors of the faculty of Divinity in the Univerſity of *Paris*, requeſting an anſwer to the caſe thus ſtated.

The Doctors are humbly deſired to deliver their Opinion, whether the fact contained in the 36th Page of *Monſieur Daillé* his Letter to Mr. *Monglat* be true or falſe.

The Doctors (whoſe names are under-written) of the faculty of Divinity in the Univerſity of *Paris* anſwer, *That the fact is falſe, and falſly impos'd upon the Catholique Church, which (adoring the holy Euchariſt) does not believe any other ſubſtance vail'd under the accidents of bread and wine to be ador'd but* Jeſus Chriſt; *anathematizing all thoſe that adore any other ſubſtance whatſoever. And it is alſo falſly ſuppos'd by the Author, that there is more danger in the adoration of the Catholique*

Catholique, than of the Lutheran, *because the Catholique addresseth his Adoration to an object that is not adorable, and by that means his worship becomes unlawfull and forbidden by God. It being most undoubtedly true, that the object which the Catholique adores is* Jesus Christ, *adorable wheresoever he is. And thus the Eucharist (in which the Catholique Church acknowledges no other substance after the Consecration but that of* Christ) *is only adored, and nothing else to be adored. And though by inconsideration or any other accident, instead of the Eucharist an unconsecrated bread should be exposed to the people, the Catholique neither believes any adoration due, nor intends any adoration to it, but only to the substance of* Jesus Christ.

Apr. 18. 1643. Signed in the Original, *Jaques Hennequin; Emmerez; Pererret; Du Freſne de Mincy; Chapelas; M. Cantat. Brouſſe; Judas; A. de Machy.*

In

In fine (to cut the Queſtion ſhort) the Council of *Trent* obliges us no farther then to adore *Jeſus Chriſt* in the Euchariſt; therefore our adoration cannot be in it ſelf unjuſt, nor a juſt cauſe to *Daillé* of ſeparation, who in the ſaid Apology goes on, ſaying, *That the Church of* Rome *commands all thoſe of her communion to render that ſoveraign worſhip, which ſhe calls* Latria, *and which ſhe confeſſeth due to God alone, to the bread of the Euchariſt (But in the Euchariſt there is no ſubſtance of bread, but of* Jeſus Chriſt *himſelf, according to St.* John 6. 51.) *ſince they hold this Sacrament for their great God: (underſtanding alwayes* Jeſus Chriſt *under theſe Symbols or ſignes) for he is there hidden and in myſtery according to the Greek word, which is in Latine* Sacramentum. *And as Chriſt in himſelf is termed a Sacrament, ſo we ſay, the Sacrament of the Incarnation, for*

Chriſt

Christ incarnate, and in the ſa
manner the Sacrament of the Eucha
riſt, Jeſus Chriſt *being really in th*
Euchariſt; And therefore in thi
ſence and no other, according to th
Council of *Trent*, we adore, wit
abſolute *Latria*, due to God alone
this moſt holy Sacrament.

Here is no news among us o
two Adorations, nor any differenc
concerning the Adorations whic
Daillé ſeems to fancy; The firſt
of adoring the body of Chriſt in the
Euchariſt; the other, of adoring the
Euchariſt it ſelf: They are not,
according to our Principles, two,
but one and the ſame ſignified in
divers terms, as the Incarnation,
and Sacrament of the Incarnation
are not different, but only in the va-
riety of expreſſion: wherefore *Daillé*
is much miſtaken in the whole bu-
ſineſs, as well as in citing thus the
Council of *Trent*. The
Church of *Rome* will
that

Seſſ. 13. c. 5. pag. 66.

that we give the Eucharist an Adoration, not mediate, but immediate; not relative, but absolute. These things he repeats very often, as also his own mistakes of our Doctrine, which compose the principal and greatest part of his Apology; for, besides that the Council of *Trent* is free from this imputation, there is not any Doctor teaches, that *Latria* ought to be given to the *species* of the Sacrament, but to *Jesus Christ* himself, the other being an Idolatry beyond that of the Pagans. In fine, he fights with his own shadow, and I willingly admit of all his Arguments from the 8th to the 18th Chapter, against such Adorations as are only grounded upon his own mistake: What quality and manner of worship belongs to the *species*, relative, secondary, *&c.* our School-men have decided in their opinions. Wherefore we consider them only as Problematical

Questions

Questions and not belonging to Faith; since the Council is silent in them, and consequently they can give no just cause of Separation.

Pag. 376. 340. *Daillé* confesseth in his Treatise of *Images*, that there is a degree of respect and honor due to the Instruments of Religion, as *Chalices*, the sacred Books, the water of Baptism, the bread and wine of the *Cene*, &c. And therefore we shall press him no farther, nor enquire any other worship to the Species of the Sacrament, but what he willingly grants; and only put him in minde of what he saies in the same Apology: *If the subject, which they name the Sacrament of the Eucharist, be in its substance, the body of Christ (as they of the* Roman *Church hold) it is evident, they may and ought to adore it, it being most certain, that the body of Christ is a subject adorable.*

I conclude therefore, that the forementioned Objection of *Daillé* being of no weight at all can afford no juſt cauſe of ſeparation, and conſequently, that the difficulty concerning Adoration is at an end, and ought both to be believed and practis'd, under pain of being eſteemed neither good Chriſtians, tolerable Citizens, nor men of ſound reaſon.

CHAP. VIII.

Of the HONOR *due to Saints.*

I BELIEVE, THAT THE SAINTS, WHICH RAIGN IN HEAVEN WITH CHRIST, ARE TO BE VENERATED: Theſe are the words of our Profeſſion of Faith; and the ſame is taught by the Council of *Trent*, and conſequently is an Article of Faith, which

which ought not to be controverted, for if we honour Saints upon earth, which are the faithfull, why should not we honour those who are endowed with a sanctity more sublime and certain than the others?

But it is not of Faith that the honour we give our B. Lady, or the Angels, *&c.* is a *religious* honour, for the Church doth not determine it, and our Doctors are of different Opinions, which *Vasques* argues at large. The first Opinion is, (saith he) That it is one and the same vertue in effect, *Latria*, due to God alone, and *Doulia* to the Saints, but the more probable opinion is, that *Doulia* is a distinct vertue from *Latria*, by which we honour the Saints; and that Religion and *Latria* being the same thing, belong to the worship of God alone. These say, the Veneration of Saints appertains to another vertue, and that it is not properly

3 p. *disp.* 98.

properly an act of Religion, but a vertue by which honor is given to Saints, and to all persons in an eminent civil dignity.

The Doctors are not well agreed in this point. S. *Bonaventure* with some others distinguishes the vertue of *Dulia* from that of *Latria*, and does not subdivide *Dulia*, but leavs it indifferent as well to persons in authority as to Saints; and, interposing his own opinion, sayes, We may well affirm it is one and the same vertue, whatsoever we call it, whether *Observance* or *Dulia*, by which we pay the honor due to Eminent persons, and such as are constituted in Dignity, as Dukes, Governors, Senators, Priests, and Saints. For since the cause of the Reverence we give is Excellency or Dignity created, there can be no diversity of causes for the practice of the vertue: yet I easily assent, that there is a special habit

of vertue, by which we honour Saints, and Priests, by reason the Dignity, moving us to worship or Reverence them, is of a superiour nature to that of a civil respect.

Let us call this honour due to Saints, civil, or Religious, as they please, since to be a Catholique it is sufficient that we honour those in heaven upon an equal title with the Saints on earth, and Priests. Who is it then that can condemn this honour? It must needs be a mistake, or misunderstanding of our Doctrine that gives our Separatists this pretence of difference. The Council of *Trent* giving no particular name to this honor, leavs us at liberty to call it what we please; and I cannot conclude better then with the saying of *Drelincourt*, a Minister of *France*, as well in his later Treatise of the quality of the honour given by them to the Mother of God, as in his answer to *P. Hautin*

the

the Jesuit; These are his words, *Having my intention wholly bent upon the peace and concord among Christians, I have endeavour'd to reconcile, with a spirit of sweetness and Charity, the difference that is betwixt us and those of the* Roman *Church, concerning the honor which is due to the holy and blessed Virgin* Mary, *and that it may appear, we are not persons that oblige our selves scrupulously to words, I have made no difficulty to avow, that the honor due to her may in some manner be term'd a religious honor.*

Thus you see in this Point our Separatists are inclined to teach as much or more then in rigor is required at their hands.

CHAP. IX.

Of the INVOCATION *of* SAINTS.

OUr Profession of Faith teaches thus: I HOLD CONSTANTLY, THAT THE SAINTS, WHO REIGN IN HEAVEN WITH JESUS CHRIST, ARE TO BE INVOCATED. Words extracted out of the Council of *Trent*, which explicates the same more at large in these terms following: *It is good and profitable to call upon the Saints, and to have recourse to their Prayers, aid, and assistance, whereby to obtain from God many benefits, by the merits of his Son* Jesus Christ, *who is our Redeemer and Saviour.* This is an Article of Faith, and the Church

Sess. 25.

Church proposeth it to our belief.

Though it is most certain, that the Cannoniz'd Saints (which we call upon) are Saints, since the Church assisted by the Holy Ghost (after a diligent and exact enquity of their lives and miracles, done as well during their abode in this world, as after their death) proposeth them to us as such; yet our *Rule of Faith* which we constantly adhere to, doth not deliver for an Article of Faith, that the Cannoniz'd Saints (*verbi gratia*) St. *Francis*, St. *Basil*, &c. are Saints, or even the Apostles themselves; for nothing is of Faith, but what God has revealed to the Prophets and Apostles, propos'd by the Universal Church: But God has not reveal'd to them that St. *Francis*, for example, liv'd saintly, wrought miracles, is in heaven, no not so much as that he ever was in the world; It is therefore no Article of Faith; and besides, it depends upon

Questions of Fact, and of those Informations and Testimonies that are taken before the Cannonization, which is far from being a Revelation made to the Prophets and Apostles, *&c.* and in which the Church may be mis-led by false Informations, as I hinted before out of *Bellarmin* and other Doctors. And to this I adde, that these Cannonizations are only performed by the Pope, and those entrusted by him, and that the whole Church, neither in the Council of *Trent*, nor any other General Council, hath propos'd or taught that S. *Francis* liv'd holily, and is now in heaven. The thing of it self is most certain, as supported by the most solid and undoubted Proofs imaginable; and that person justly to be censur'd who should call it in question; yet is it demonstrable by our Principles to be no Article of Faith.

It is a matter very considerable, that the Council of *Trent* (one

of

of the moſt learned that ever was in the Church, and where appeared a very great number of moſt Eminent Divines, as well School-men as others) ſhould propoſe poſitively unto us. *That it is good and profitable humbly to call upon the Saints, and to have recourſe to their interceſſion,* and yet not to propoſe unto us, that they hear our Prayers. If the Council had deem'd it an Article of Faith, why did it not teach it, as well as define, *That it was good and profitable to call upon them?* In the latter the Council is ſilent, contenting it ſelf with the former Definition. And therefore when we go about to reclaim thoſe that are out of the way, we ought alſo to be ſilent in this point. But ſince from hence in expreſs terms we cannot diſcover it to be of Faith, we may conclude ſtrongly from the ſilence of this learned Council, that it is not of obligation to be believed.

It ſeems truly to follow from the Invocation which the Church hath alwayes believed, and practiſed towards Saints raigning with *Jeſus Chriſt*, and that ſee him face to face (as I ſhall explicate more at large hereafter.) But, as many of our Doctors are of opinion, that what follows from Scripture is not an Article of Faith, becauſe not expreſly revealed; ſo, that which follows from the propoſal of the Church, is not the expreſs propoſal of the Church, and conſequently no Article of Faith; that is, to which every one is bound to ſubſcribe under pain of Hereſie.

Tom. 1. cont. 7. lib. 1. ch. 2. *Bellarmin* affirms this conſequence to be good: *The Saints are juſtly call'd upon, therefore they know what we demand*; and they are not call'd upon in vain; and though we ſhould grant they do not hear our Prayers, yet it is ſupplyed by

by some other way. For, as we do not in vain present our requests to the King, though we know he does not read them; as for example, in the Minority of Kings, yet Petitions are addrest unto him, and who dare blame the practice? yet some others appointed for that service do perform it, and the Petitioners obtain their Requests, as if the King himself had perus'd them. Certainly St. *Austin* (in his Book *De cura pro mortuis*, cap. 26. speaks thus doubtfully: *This Question exceeds the reach of my judgment, How the Martyrs relieve those who are certainly assisted by them? whether they are present by themselves at the same time in so many several places where the benefit of their succour is received? or being retired from the conversation of men in some place proportionated to their merits, and there interceding for the relief of those that call upon them, as we pray*

for the dead who are not really present with them, and know not how they are, nor what they doe; God Omnipotent, and ever present, hearing the Prayers of the Martyrs, grants to men by the Ministry of Angels those helps, which are ſutable to the merits of the Martyrs, where he will, when he will, and as he pleaſeth.

This is too high and hidden for me to define: But *Bellarmin* adds very well, *Although we may doubt in what manner the Saints and Angels know things abſent, and our Prayers; yet it is certain they know them, in that they are over us, and have care of our affairs; and it belongs to their perfect beatitude to know the things that concern them, and principally ſuch as belong to their honor and glory.*

Do not the Devils appear, and aſſiſt Witches and Sorcerers when they are call'd upon, and will our Separatiſts deny the like to the Saints?

Saints? Let them also deny it to the humanity of *Jesus Christ* in heaven, and demand with *Calvin*, whether it hath ears long enough to reach so far, and eyes so sharp-sighted as to view our necessities? For, in the same manner, as that holy soul of *Jesus Christ* hears our Prayers in heaven; so do the Saints, seeing the Divinity face to face, in which all things are contain'd; since in that holy Inheritance (as St. *Gregory* calls it) all see God by a common light: And who can be ignorant of any thing, who know him that knows all? This is an easie way to conceive how the soul of *Jesus Christ*, and the Saints both see and know, in God, our Prayers. As to what St. *Austin* and some others have doubted, or rather (according to *Suares*) thought that the Saints and those other souls sufficiently purged were not so soon received into beatitude, but were

even

even to the day of Judgment confin'd to ſome place, where they did not enjoy the beatifical Viſion: It is no wonder at all that the ſame St. *Auſtin* doubted whether the Saints deceaſed heard our prayers: But the Church, in the Council of *Florence*, hath taught in her Definition, *That the ſouls of the dead, as ſoon as cleanſed from all ſin, are receaved into heaven, and ſee clearly God, as he is in himſelf.*

This being ſuppoſed, which imports that what is ſaid in St. *Matth.* 22. *v.* 30. is from that time verified of them, *They are as the Angels of God in heaven*: and it ſeems to me, that this hearing of our Prayers is very clear in Scripture, and particularly in St. *Matth.* 18. 10. *See you deſpiſe not one of theſe little ones, for I ſay unto you, their Angels in heaven alwayes ſee the face of my Father which is in heaven.* And St. *Luke* 15. 7. *There ſhall be joy in heaven*

upon

upon one ſinner that doth pennance. The Saints therefore hear our prayers, as the Angels ſee the contempt of one of thoſe Little ones, or as thoſe in heaven ſee the Repentance of a ſinner. What difficulty is there at all, that a Spirit ſhould hear and know, as ſpirits hear and know? For in the face of God all is clearly ſeen and known, as St. *Gregory* witneſſeth. And as the ſoul of *Jeſus Chriſt* contemplates all that relate unto it, that is, all things in general; ſo do the Saints that which concerns them, as in particular the Prayers that are addreſt unto them: For confirmation of this truth, many Teſtimonies of the Fathers may be alledged, which ſhall be hereafter performed, and the conſent of Authors, ſince the Definition of the Council of *Florence*. And notwithſtanding all this, I do not infer, that this conſequence is neceſſary, *They are to*

be

be invoked, therefore they hear our Prayers. St. *Austin* and others held the one, and yet doubted of the other; but ſuppoſing they ſee God face to face, the difficulty is not great, and the Conſequence from the Invocation of Saints to this, That they hear our Prayers, is eaſily maintainable, in this ſence where in I deliver it: From theſe Premiſes enſues a fair way to an Agreement; for the modern Separatiſts, or at leaſt moſt of them hold, That the Saints are happy in heaven, and ſee God face to face, before the Reſurrection, and are willing to perſwade themſelves, that from hence they go directly to heaven, and enjoy a perfect Felicity. *Du Moulin* ſayes, We tend to the Beatitude of the Saints that are in glory, and it is falſe that we believe the Angels and Saints ignorant of our Neceſſities. Though their

Bucler of Faith and Evaſions.

their Father *Calvin* taught them no such Doctrine in his *Institutions*, writing thus; *Many trouble themselves disputing in what place souls are detained, or whether they already enjoy the glory promised for ever. It is a folly and temerity to enquire after these unknown and high Mysteries, which God hath not imparted to us.* And a little after, *The souls of the Faithfull having ended their term of combate and work, are received to rest, where they expect the fruition of Glory promised, and so all things remain in suspence until the coming of our Saviour* JESUS CHRIST. l. 3. c. 25. Sect. 6.

'Tis true, our Separatists change their Doctrine as they please, but the latter Opinion, *That the Saints and Faithfull see God face to face*, is now currant, and will somewhat facilitate this point, That the Saints in heaven hear our Prayers. And though

though they ſhould not aſſent to this, they ought not to reject what the Council of *Trent* propoſeth, *That it is good and profitable, humbly to call upon the Saints, and have recourſe to their Interceſſion*; for St. *Auſtin*, and thoſe other Fathers have called upon them, though doubting whether they heard them or no? And I dare affirm, our Separatiſts neither out of Scripture, nor by any other ſufficient proof can ſhow, that in caſe they do not hear us, that yet it is not good and profitable to have recourſe to them; for the contrary is apparent by what I ſaid before, and by the example of the Kings minority, where we both render him the honor that is due, and obtain our Requeſts. The ſame is evident in the invocation of Saints. And therefore I wonder what ſhould hinder our Separatiſts from ſubſcribing to it: And if we content our ſelves to teach the one without

insisting upon the other, we shall do no more than what the Council of *Trent* by her silence hath given us an example of.

But since we have made it so easie, that seeing God face to face they cannot but know our necessities, and hear our Prayers, and since we beg the Prayers of the Faithfull here upon earth, we may well conclude, it is very expedient to have recourse to those that are in a more sublime and safe condition of Sanctity, to whom the sight of God reveals what is necessary both for them to know, and us to receive.

Of

CHAP. X.

Of the HONOR *given to* IMAGES.

Our Profession of Faith saith thus, and no more; I FIRMLY AVOW, THAT THE PICTURES OR IMAGES OF *JESUS CHRIST*, OF THE BLESSED MOTHER OF GOD ALWAYES A VIRGIN, AND OF OTHER SAINTS, OUGHT TO BE KEPT AND RESERVED, AND THAT HONOUR AND VENERATION IS DUE UNTO THEM; AND ALSO, THAT THEIR RELIQUES OUGHT TO BE REVERENCED: Words taken ought of the Council of

of *Trent*: which more distinctly expresseth it self thus. *Not that we believe there is in them any Divinity or vertue for which they ought to be honour'd, or that we ought to ask any thing of them, or place any confidence in the said pictures; but because the honor we give them is refer'd to the Prototype, or thing represented; insomuch that by the Pictures we kiss, or before which we kneel, or put off our hats, we adore Christ, and reverence the Saints, whom these Pictures represent.* This is an Article of Faith, in the performance whereof we do no more than what Ministers ordain in their Discipline: *Let all be uncover'd when the Psalms are sung, as well in the beginning as end of the Sermon, and during the celebration of the Sacraments*: no more than they practise towards the Elements of their *Cene*, which according

Sess. 25.

ch. 10. Art 2.

according to them is onely a figure or ſign, which differs little from an Image.) And Laſtly, no more than they give to Baptiſm, and to the words of the Pſalms.

Many Opinions relating to this ſubject, are not of Faith, no more than the Problematical Queſtions of the Schools. As for the Prototypes of Images, the Council mentions none but of *Chriſt*, of the B. Virgin *Mary*, and of the Saints, abſtaining to ſpeak of thoſe expreſſions of the Trinity, and of God according to his Divine Nature. Some Catholique Authors produced by *Vaſques*, to wit, *Henricus*, *Abulenſis*, *Durandus*, and *Martinus de Avila*, ſay, it is not any wayes lawfull to frame Pictures of the Trinity, but only of God in his humanity: The other opinion, though it be not ſo certain, as that we may avow it as a Doctrine of Faith,

3 p. *diſp.* 103. chap. 3.

Faith, ſeems to me, ſaith he, more probable, and it cannot be deny'd without ſome temerity againſt the common uſe of the Church, That it is not unlawfull in it ſelf to paint the Trinity; which he proves amply, and confirms by the frequent uſe of the Church, as well at *Rome* as other places, where Pictures of the Trinity are often expos'd to the Reverence of the people: But the Council of *Trent* has determin'd nothing in the afore-cited place; only commands, that if at any time the Hiſtory of the holy Writ be painted (intending thoſe where God is to be repreſented) that great care be taken to explicate it ſo well to the people, as that they may underſtand, that the Divinity of it ſelf is inviſible to the eyes of the body, and that this is only an expreſſion of ſome Apparition or other Action of God, ſuitable to our humane conception.

It is a great Queſtion, whether God

God did forbid the Jews all use of Images or no? *Many famous Authors,* saith *Vasques,* (which opinion seems very probable to me) *affirm, that all use whatsoever of Images or Statues were forbidden the Jews, by the positive Precept of God, besides the Adoration of the Gentiles, which was forbidden formerly by the Law of Nature: As for the Cherubins of the Ark, they were only placed by way of ornament, not expos'd as the object of Worship: and truly there was no Reverence at all given them by the Jews, as far as we can understand, it being only esteem'd a ceremonial Precept.* And the Council of *Trent* sayes nothing against this.

Disp. 104. chap. 2.

As for the honor given to *Pictures* we must observe, that neither our profession of Faith, nor the Council of *Trent* make any mention at all of adoring the pictures of Christ, much

much leſs thoſe of the Saints: And whether this honor may be termed Adoration or no, is a Queſtion in the Schools, and a Queſtion rather of the name than the thing. The Common-people now adaies, for anciently it had a larger ſignification, uſually underſtand by this word (*Adoration*) abſolute *Latria*, and to adore a Picture in this ſenſe is no leſs then Blaſphemy; inſomuch as when we ſay, we adore the Croſs, it muſt be in the ſence the Council defines and allowes, that by it and the Images repreſenting *Jeſus Chriſt*, which we kiſs, and before which we kneel, we adore *Jeſus Chriſt* himſelf.

It is a problematical Opinion, Whether the honor we give to the Pictures of Saints be a Religious honor? The Angelical Doctor holds the negative, and will have a Religious honor due to none but God; not to the Saints themſelves,

really and cordially. For this Second Proof he demonstrates very apparently, that no inanimated and unreasonable thing is in it self, or can be capable of honor, reverence, or worship: But the Picture of it self is no other; Therefore, &c. since it is not capable of such an excellency to which a man may rationally submit, for the act of submission can only in reason be directed to an object which we conceive our Superior, or endowed with some more excellency: no man submitting to a lower than himself, much less to an irrational or inanimated creature. And whosoever should yield a submission upon this score of servitude, should prevaricate from reason, and commit a kinde of Superstition and Idolatry, in acknowledging a Superiority where it is not due.

All the worship proceeding from an interiour affection, is ever directed to the Prototype adored, if God

God; honoured, if Saints or Persons constituted in authority. The act of worship comprehends two things, the exteriour sign Kneeling, and the interiour Affection directed to him that is endowed with eminency, and from thence claims a Superiority, which can only belong to the Prototype, and not at all to the Picture, which is capable of no excellency superiour to us: the Intention of exhibiting this mark of submission is directed wholly to the thing represented: but this outward mark or sign of kneeling, &c. is performed to the Image; and by reason that kneeling or kissing is part of the worship, it is commonly called (saith *Vasquez*) an honor or worship of that which we touch corporally or to which this sign is made. This kissing being applyed to the the Picture, the Picture indeed is honour'd, but only so as that the honor may pass to the Prototype,

On the contrary, the Picture is neither prayed to, nor praised, no not ſo much as by accident. The ſame Author teaches, that what is ſaid of Images ought alſo to be underſtood of the honor given to the name of *Jeſus*, to the Books of the Goſpel, to the holy Croſs, to the Reliques of the Saints, and to the Sacred Veſſels.

This Doctrine thus clearly explicated, is ſo eaſie and convincing, even by the Light of Reaſon, that men muſt renounce their nature if they refuſe to ſubmit and pay this honor due to Pictures. *Daillé* both in his *Apology* and in his *Treatiſe of Pictures* is moſt Catholique in this Subject, and gives more to Images than *Vaſques*, being both a Jeſuit and a Spaniard; for *Daillé* avows both this later honor and the ſecondary, which *Vaſques* refuſes. Let us hear *Daillé* ſpeak for himſelf in his *Apology*.

ch. 10. pag. 65.

legy: *The Adoration of the Ark* (citeing the *Psalm* 98. 5. *Adore his footstool, prostrate your selves before his footsteps*) *is a species of honor less then* Latria, *which is due to God alone*: And in his *Treatise of Images* he expresses himself more distinctly thus, *We finde that some in St.* Austins *time did paint both our Lord and the Apostles upon the walls of their houses, which some Protestants omit not to do at this day: And some Protestants make no difficulty to receive Pictures into their Churches.* And concerning Veneration; *A converted* Jew (according to the Relation of Pope *Gregory*) *had seased by force the Synagogue of his Nation, and therein placed a Crucifix, and the Picture of the B. Virgin* Mary; *Pope* Gregory *restor'd the Synagogue to the Jews, taking away with much reverence the Pictures, as moveables*

pag. 311.

lib. 7. *Ep.* 5.

of the Church. And farther, If St. Gregory should have said in expres's terms, That we ought to use Veneration towards Images, it would be still considerable, What sort of Worship he meant? Whether a Religious worship, as they pretend at Rome, (This is demonstrated false) or of an inferior degree of Honor, which is due only to the Instruments of Religion, (and this is as much as we require) and to the persons and Utensils of the Church, as Priests, Chalices, the Holy Books, which every one call's venerable. Behold Daillé a perfect Catholique in this point, and yet a Drelincourt goes farther, and makes no scruple to call it a Religious Worship, which is given to Pictures, and so indeed holds more in that point than he is obliged, to be a Catholique.

CHAP. XI.

Of SATISFACTION.

I Am much taken with *Vasques* expreſſion in his *Treatiſe of Penance*, That *God to remit us the pain due for ſin demands of us not a ſatispaſſion, but a ſatisfaction* (a very uſefull Diſtinction): Note that this is underſtood by way of Merit; and therefore it has not its effect but only in the juſt man. We are not delivered from the pain by *ſatispaſſion*, but by *ſatisfaction*, and that in the nature of Merit towards God. From hence we conclude, That the juſt make ſatisfaction to God, not only by their penal works, but alſo by thoſe of any other vertue, and that every meritorious work is alſo ſatisfactory. His Reaſon is this,

Quæſt. 94. dub. 4.

That if in the works of Merit we acknowledg a condignity of Eternal Life, and of an Encrease of Sanctity, why not also of the Remission of Temporal pain? this being ordained to obtain the other. And a little after, *Satisfaction is performed by way of Merit, and this only requires a good work worthy of such praise or recompence; but he that works well is not only worthy of Eternal Life, but merits also to be deliver'd from all impediment of attaining it:* Hitherto *Vasques.*

We have heretofore gain'd Subscription from our Adversaries in the point of *Merit*; and therefore (the Question being rightly stated) we require the same in matter of Satisfaction; for, How can they rationally deny that good works should take away the temporal punishment due to sin, since formerly they granted that Eternal Life was merited and obtained by

Good

Good Works? But since their dislike grows from a misunderstanding of these our Satisfactions, I intend to speak more distinctly of them, and to handle them particularly in this place, before I fall upon *Purgatory*, and *Indulgences*, by reason of the natural connexion of these Questions the one with the other. *If any one holds* (sayes the Council of *Trent*) *that we do not satisfie God through the merits of Christ for our sinnes, in what concerns the temporal pain due unto them, by such punishments as he sends us, or are enjoyned by the Priests; no nor by those which we voluntarily perform of our selves, as by Fasting, Prayer, Almes, and other works of pity, Anathema.* And again, [*can.* 14.] *If any one say, that the Satisfactions which Penitents redeemed by Christ, performs for their sinnes) do obscure the benefit of Christs death, Anathema.* *Sess.* 14. *can.* 13.

nathema. These are Articles of Faith.

Let us now separate the Doctrines of the Schools, and all Problematical Questions, as formerly we did in the point of *Merit*. It is not of Faith, that our *Satisfactions* are of condignity, or of congruity; or of congruity by Justice, or by rigor of Justice, or by mercy: but it is of Faith, *That through the merits of Christ we satisfie for such pains, and that by* Jesus Christ *we satisfie for our sinnes by the help of his Satisfactions, which merits of* Christ *proceed meerly from his mercy towards us.* This is evident in that the Council proposeth nothing to be held of *condignity, Justice,* &c. And that our *Satisfactions* for the temporal pains are by way of merit, as I alledged formerly out of *Vasques.*

The Council, speaking of our *Satisfactions,* mentions no more than what concerns the temporal pains. It doth not therefore teach, that we

can

can satisfie God for the guilt of sin neither venial nor mortal, nor any thing at all concerning the Eternal pains. *Satisfaction for the guilt is by some so call'd* (*Suyes Vasquez* 3 p. *disp.* 2. *Chap.* 1, 2.) *because by it, it seems, enough is done on the part of the sinner to blot out the guilt which he had contracted, and the guilt being once blotted out, all the ground of offence is taken away: But the most approved Opinion among Divines, is, That no man, though furnisht with the assistance of the grace of God, can either by Contrition or any other good works perfectly and truly satisfie for sin.* And again, *Chap.* 6. *The name of Satisfaction for mortal sin is so ungracefull to some of our Divines, that they will not condescend, that any satisfaction can be made for the guilt of sin, though assisted by the Grace and favor of God, but only for temporal punishment after the guilt*

of

of sin, and Eternal Pains are remitted gratis: *For, if we could satisfie in any way for mortal sin, our Justification would not be* Gratis, *but in some manner relying upon works, which would absolutely destroy the nature of Grace. And since* Christ *hath fully and perfectly satisfy'd for our sinnes, it follows, that our* Satisfaction *would be superfluous.*

Vasques goes yet farther, and shewes it is the Opinion of *Scotus* and other Divines, *That the just man cannot perfectly satisfie for his Venial sin*; and proves it thus: *We beg this every day in the Lord's Prayer, That God would forgive us our venial, and quotidian debts, and the blotting out of venial sin is call'd by us* remission, *signifying the grace and favour of him that remits without paiment.*

As for Satisfaction of the temporal pain due to sin, which yet remains to be explicated; The Council

Council of *Trent* (*can.* 13, 14.) will not at all allow our works satisfactory, but only by *Jesus Christ*, and his Merits; and that we satisfie in *Christ*, doing fruits worthy of Repentance, which receive a force from him, are offer'd to his Father by him, and by his means are accepted of his Farher. According to which, as our actions of Faith, Hope, Alms, Penance, and the Sacraments of Baptism, Eucharist, *&c.* as also the Sacrifice of the Mass, are not to us at all propitiatory, but by application of that Propitiation performed by *Jesus Christ* upon the Cross.

Alphonsus de Castro, *Quest.* 94. *dub.* 1. in his Book of Penance (being willing to answer that vulgar Objection of our Separatists; That Christ having satisfied for us, as well for the guilt of sin, as the Punishment both eternal and temporal, It is a wrong done

to

to his Merit, and to his Satisfaction, if we think it needfull to satisfie by our works, as esteeming his Death and Merit insufficient) replies, *That the passion of* Christ hath so *satisfied for our sinnes, that God will not be satisfied by it alone, in case it be not by us particularly applyed, which is done by the Sacraments, and by our good works; and yet withall he hath appointed, that the passion and merit of* Christ *being as it were linked to our good works, our Satisfaction may be accepted through his grace and favour.* Ledesmus seems inclinable to the same manner of speaking: *The* Lutherans (saith he) *who seem so much to relie upon the Passion of Christ, doubt not also to believe that Faith is necessary for those that are of age of discretion, and Baptism for little children. Therefore they are not wholly and effectually relieved by the Merits of Christ, for they seek Faith as we do good works;*

works; and as by Faith alone according to their DICTAMEN, *Christs passion is applyed to them, so by Faith and Good Works we aim at the same End.*

In the like manner both *Ledesmus* and *Durandus*, by the Relation of *Vasques*, agree in saying, *That only by the bounty and meer goodness of God, in accepting our satisfaction, a man may satisfie by way of condignity for the temporal pains due to sin.* And *Joannes Medina* holds, That our Satisfaction cannot be condign for the temporal pain, if pain of Purgatory be of a different nature from the pains of this Life, and proves it thus; *He that payes a Debt in a different and lower nature then what is due, needs the mercy of his Creditor for the accepting his payment. And so in our case* (saies he) *the mercy of God is necessary for the accepting of our Satisfaction.*

Let

1. 2 *disp.* 214. chap. 1, 2.

Let us adde towards rendring our Catholick Doctrine easie, as well in the point of *Merit*, as *Satisfaction*, the Opinion of some Catholique Divines cited by *Vasques*; The first is, That the works of Just men, considered as they proceed from the help of the Grace of God, and admitting also the sanctity of the party, have no condignity or force of Merit, as to Eternal Life; But that the Merit and dignity wholly proceeds from the Providence and Covenant of God. To this Opinion adhere *Scotus*, *Gregorius*, *Gabriel*, *Ocam*, *and Alphonsus de Castro*, &c. and it is proved out of the Council of *Trent*, (*Sess.* 14. cap. 8, 9.) That our works of themselves bear no proportion with that great reward of Eternal Life, if God did not of his mercy both promise and accept them. From this Doctrine some of them

them seem to conclude, That every good Work, done by man remaining in a pure naturallity, without the help of Grace would be meritorious of Eternal Life, by the very acceptance of God; For, if God would bestow Eternal Beatitude upon man for such a work, that work would be made worthy of Eternal Life by the very acceptance or Promise of God. And on the contrary, the Promise of God, set aside the work, is of no validity at all. Some other Authors would also deduce from this Principle, that the works of man wrought by necessity may be accepted of God, as rewardable with Eternal Life, and by that means made meritorious.

As for *Satisfaction*, *Vasques* (having cited the words of the Council of *Trent*) infers, That the Council determines, that all the dignity of our Satisfaction proceeds from our works being offered by *Christ*, and

and through him accepted by his Father; as if the Council ſhould ſay, our Works are not ſatisfactory, if they were not offer'd by *Chriſt*, and accepted by the Father. And the ſame Reaſon ſeems to be of force in what concerns our Good Works, that they may be deem'd meritorious: For, if our works were ſatisfactory in themſelves, without acceptation, the Council would not ſay, It is a great Argument of the Divine Love, that the Puniſhments inflicted by God, are to him ſatisfactory.

The ſecond Opinion is of ſome pious Divines, who teach that the Works of the juſt (as they are Works of the juſt, and perform'd by the help of Grace) have ſome little dignity in them of Eternal Life, but a far greater in that they rely upon the goodneſs and Merits of *Chriſt*, and are in ſome manner his proper Merits; and that the

reaſon

reason of Merit in the works of the Just is deduced clearly from this, that the Action of the just is not wholly his own action, but the action of Christ; for Christ, as head having an influence upon the members, worketh and meriteth in that manner that every just man may say with St. *Paul, Gal.* 2. 20. *I live, no more I, but Christ lives in me.* I fast, no more I, but Christ fasts in me. I merit, no more I, but Christ merits in me. According to this sense we say usually, that our good works, as they are water'd with the blood of Christ, and offer'd up with his Merits, become worthy of so large recompense: For, who can oblige God, either to promise Life Everlasting to our works; or that he should accept them for satisfaction of the punishment due to our sinnes, without which they are neither meritorious nor Satisfactory.

The same *Vasques* produces other

other Divines that teach, the Merits of Christ are imputed to us upon several respects; not only, that, in consideration of them the assistance of Grace may be given us to perform Good Works, by which we may merit everlasting beatitude; but also there is added another Imputation of the same Merits of *Christ*, and a special favor from God to those same good works already performed by the help of his Grace, that they may be rendred meritorious. And they say, that our works already acted in the state of Justice, and by the help of Grace, are not in themselves, and in their own circumstances of condignity to so great a reward, as is that of everlasting joy; and consequently they affirm, This particular Imputation and Communication of the Merits of *Christ* is done to the end God by his favour may render our works worthy of this great reward, and

his

his acceptance may give them a just condignity.

Moreover God, who freely may deny our Works the reward of eternal Life, hath freely promised it: And all that God has granted for our Salvation, he has granted in consideration of the Merits of *Christ*, being induc'd by those merits to give us freely that which he might in rigor have deny'd. We must now (saies *Vasques*) apply the same Discourse of the Imputation of the Merits of *Christ* for satisfaction of temporal Punishment, that our works, performed in grace, may become meritorious: and also remember what I hinted in the beginning of this Chapter, That our *Satisfactions* are not Satispassions, but Satisfactions by way of Merit, though in truth they have more force to pay the debt of Punishment, than our Merits have to obtain Everlasting Beatitude.

Of

CHAP. XII.

Of SATISFACTIONS and MERITS for another man.

I Have (said something on this Subject before) intending to enlarge my self in this Chapter. All acknowledg (saies *Vasquez*) that no Just man can merit for another neither Grace nor Justification, nor the least degree or help towards it, but only for himself; According to which, neither the B. Virgin, nor the Apostles have merited the least help of Grace for others; and therefore no Just man can perfectly satisfie for another, nor any one under the notion of a creature: For this reason it was necessary, That a perfect Satisfaction should be made for our sinnes, and

3 P. *Tom.* 1. *d. sp.* 4. *c.* 5.

and that *Christ* should become man, who alone was capable to satisfie for the sinnes of man: The Merit of Grace or Glory is in it self so personal, that no man can bestow his Merit upon another, to the end it may avail for the gaining of Glory, or become the price of that great reward; but it must be His proper and personal work, for by it alone man is made worthy of Everlasting Life. Thus you see, no creature, not the *B. Virgin* her self, can either merit the Remission of our sinnes, or Glory, or Grace. This Prerogative is proper to *Jesus Christ*, exclusively of all creatures: Our Separatists do not question us upon this point, but only whether Satisfaction may be made for the temporal pain due to another mans sin, the guilt being taken away. For their better satisfaction, and to facilitate their Return to the Church in this point, I say,

It

It is not an Article of Faith, That a man, though just, can satisfie for the pain due to the sin of another man already forgiven. I shew it by our *Rule of Faith*, for the Council of *Trent* does not at all propose unto us, that we can satisfie for another, or for the temporal Punishment due to another mans sin.

Suares, treating this Subject, produces several Opinions, The First, of some Modern Divines, that no Faithfull man can satisfie for another either living or dead, or pay the Punishment due to another mans sin, but only implore of God a Remission *Gratis* of pain for sinnes committed, or the Grace to do works worthy of Penance: The ground of this Opinion is, because the Debt of Punishment is a personal Debt; since man by reason of his sin is in himself worthy of Punishment, not in another,

another, and therefore he contracts a Debt which must be paid, either by the Action or Passion of the the Debter himself, and not of another. The ensuing Discourse of *Suares* upon this Subject is very usefull.

The Fundamental Reason of this ought to be derived from the Divine Institution, in what regards Rewards or Punishments. A man can determine nothing in respect of the nature of the thing it self, but in relation to the soveraign will of the Legislator, who might have prescribed only *Purgatory* for the Punishment of sin remitted, and then it had been impossible to make any satisfaction at all in this life: he might also have extended this disjunctive so far, that man should either suffer such a pain in Purgatory, or satisfie in this life, either by himself or his friends, and then (in what concerns the Divine Law)

it had been ſufficiently ſatisfied by this means. This Doctrine explicates very plainly, as well the point of *Satisfaction*, as that of *Merits*: and *Vaſques* affirms, that the Satisfaction of one for another relates to the conſent of God, accepting a Satisfaction whereby to take away the Debt as well of Guilt as of Puniſhment. But *Suares* adds thus in the place alledged, we have no Teſtimony from the *Scripture*, or from *Tradition*, by which we are ſufficiently convinced, that there is any ſuch Divine Inſtitution, but rather what is formerly ſaid, may be expounded in rigor of Satisfaction by way of Impetration.

Suares (in the laſt place cited) adds that among thoſe who teach, We may ſatisfie for another: The Firſt Opinion is, That this Satisfaction depends upon the free acceptance of God, and that it is not infallible, though it be offer'd by a

juſt

Just man, and for a Just man; so say *Medina* and *Corduba*; and their ground is, because the Judg is never obliged to accept the Satisfaction due from a Criminal by another hand, though it were perhaps equal, but usually to punish the Delinquent himself, it being neither derived from Scripture, nor Tradition, that there is any such known Law or Premise, that God will accept satisfaction from any other hand, because it is generally esteem'd that it properly belongs to *Jesus Christ*, as well to merit as to satisfie condignly for others. And a little after he delivers his own Opinion thus: *We have no certain Revelation of this Promise or Divine Covenant, nor yet convincing or very pressing Reasons derived from revealed Principles; Notwithstanding it is not unlikely to be true, and it is more credible than otherwise, that God hath favourably*

eſtabliſht this Law, to the end we may ſatisfie for our ſelves and friends.

The ſame Author [*Sect. 6.*] ſpeaking of *Satisfactions* offer'd to God for the dead, ſhowes (according to the Opinion of approved Divines) *That Satisfaction for the ſouls in Purgatory is only of Mercy*, which is held by *Cajetan, Canus, Soto*, &c. The proper and only Reaſon is, becauſe there is no Promiſe or Divine Covenant that God accepts our Satisfactions for the dead, of which this is a pregnant ſign, That the Church and the Saints implore God, that he will vouchſafe to accept the Suffrages for the deceaſed: It is therefore an evident Argument, that it is a work of mercy, not of juſtice, and we may alſo gather it from thence, that the ſoules in Purgatory are out of all Eccleſiaſtical Juriſdiction, and only liable to the Judgment and will of God;

God: Since then it is not certain that there is any ſuch Covenant in behalf of the Living, it is very unlikely there ſhould be any for the Dead; it being no wayes apparent by any ſufficient Teſtimony or Reaſon. And hence it is we ſay uſually, that the Souls in Purgatory receive help by way of Suffrage, from our Satisfactions, and the Indulgences of the Church; by which is ſufficiently excluded the conceit of any infallible application by the way of Juſtice. And then he delivers his own Opinion thus, *If it be infallible, it muſt needs follow from ſome Law or Divine Promiſe, for Infallibility can proceed from no other ground.*

What I have ſaid of *Satisfaction* for another, ought to be underſtood of *Merit* for another, to wit, That it is no Article of Faith, that we can merit it for another, not only by *Condignity* (which all Doctors reject)

but even by *Congruity*. I prove it thus, This very terme *Merit by Congruity* is not found in the Council, much leſs, *Merit by congruity for another man*, therefore not of Faith. Beſides, we do not finde in Scripture any mention of a Divine Promiſe or Inſtitution, that one Juſt man may merit for another; and yet all depends upon this Promiſe, as well in regard of *Merit* as *Satisfaction*; and *Satisfaction* is (as I ſaid before) by way of *Merit*, but ſince it is not of Faith, that we can ſatisfie for another, it is no wonder at all that we cannot *merit* for another, both being by way of Impetration and Prayer, which have no Infallible Effect for want of a Promiſe, by which God is ſolely obliged.

Concerning

CHAP. XIII.

Concerning the TREASURE *of* SATISFACTION *from the Merits of Saints.*

IT is not an Article of Faith, That there is any such Treasure in the Church, nor deduced by consequence (as I shall show hereafter) that *Indulgences* are granted upon that score. I prove it by our *General Rule of Faith*; for, neither the Council of *Trent* [*Sess.* 25.] which is of *Indulgences*, nor any other General Council proposeth any such Doctrine: 'Tis true, some such thing is mentioned in the *Extravagant Unigenitus of* Clement *the* 6th, and it is only contained in the *Dispositive*. The Pope produces nothing there

de Pœnitentia & Remissione.

but his own Opinion, writes only to a particular man, and propoſeth nothing to the whole Church, neither is the Definition of a Pope ſufficient to ſettle an Article of Faith. Look back upon our *General Rule of Faith*, and withall conſider my former Argument, That one Juſt man cannot ſatisfie for the ſinnes of another, either living or dead; and this pretended Treaſure will ſoon vaniſh away.

Suares upon this Subject, affirms, That, beſides *Mayron*, *Durandus* has abſolutely deny'd this Treaſure of the Church compoſed of the Merits and Satisfactions of the Saints, and produceth Two Reaſons; The Firſt is, the ſame of *Mayron*, to wit, that the Merits of Saints are condignly recompenſed in their own perſons: The ſecond, That the Saints have no Superfluous Merit; for all avail's, or is efficacious by way of reward, and nothing remains

remains to be put to this Treasure. And a little lower he sayes, some hold, That all works, as they relate to Satisfaction, are so individually his that acts, or suffers, that none but *Jesus Christ* can bestow them upon another, or pay anothers debt. According to which Doctrine we may affirm confidently, That the Treasure of the Church is not compos'd of the Merits of Saints; and that nothing of that is applyed by way of Indulgence, for the Payment of Temporal Punishments.

It is true, *Suares* seems to approve, as a common Opinion of Divines, That there is a Treasure of Merits and Satisfactions dispenc'd by the Church, which he endeavours to prove; but withall, in the name of those that deny this Treasure, he has these words, *I advertise you, that they deny not but that the works of the Just remain in some manner*

in the Treasure of the Church, as to procure for us by Intercession, and merit, by way of Congruity, several Benefits. I believe our Separatists themselves will easily admit a Treasure upon this score, presupposing (what I formerly noted) that many grave Divines will not give way to this word *Merit of Congruity*, nor *Satisfaction of Congruity* for ourselves, much less for others.

In fine, this Treasure (according to the Divines alledged by *Suarez*, treating of the Merits and Satisfaction of Saints) will amount to no more, than that the good Life, and good Works of the Saints have a prevalent vertue and force for the obtaining of many benefits, and that the Divine Goodness affords several Favors and Graces to the Living, upon that consideration. And farther I presume, our Separatists will not deny this Doctrine, nor the communication of this

Treasure,

Treasure, so often and so clearly set down in the Scripture; God said to *Jacob*, Gen. 26. 24. *I will bless thee for Abrahams sake my servant.* Psal. 37. 35. *For the love of David thy servant avert not thy face from thy Anointed*: meaning *Solomon. Do not reject the Prayers which the king offers for his people in general*, according to the Gloss of *Geneva. I will defend this City for Davids sake my servant.* They seem also to admit the Intercession of the Saints in heaven; and to acknowledg, that God bestowes many favors for their sake, which is in effect to admit this Treasure in our sence. And why are we not then agreed in this Point?

Of

CHAP. XIV.

Of PURGATORY.

OUr Profeſſion of Faith hath theſe Words; I HOLD CONSTANTLY THAT THERE IS A PURGATORY. Theſe are extracted out of the Council of *Trent* [*Seſs.* 25.] This is an undoubted Article of Faith being decreed by the Council. But on the contrary it is no Article of Faith, That there is a Fire in Purgatory. *Bellarmin* [*lib.* 2. *cap.* 11.] upon this Subject delivers, as a currant Opinion among Divines, That there is a true and proper Fire in *Purgatory* of the ſame ſpecies with our Elementary fire: which Opinion is not of Faith, becauſe never defin'd by the Church; nay the Greeks proteſted againſt it in the Council

Council of *Florence*, and that Council in the laſt Seſſion defin'd *Purgatory*, without mentioning the Fire; and yet I hold it a very probable Opinion. By this you ſee (according to *Bellarmine*) that it is no Article of Faith, no more than where the place of Purgatory is, in which the Church alſo hath defin'd nothing.

Moreover, 'Tis not defin'd what the Pains of Purgatory are, nor how grievous, though (according to *Bellarmin*) all admit them greater than the Puniſhments of this life, which is alſo variouſly underſtood: St. *Thomas* holds, That the greateſt Pain in the world is leſs than the leaſt of Purgatory: But St. *Bonaventure* teacheth, That the Pain of loſs or privation in *Purgatory* is not greater than the Puniſhment of *Purgatory*, nor the Puniſhment of this life. That the Pains of *Purgatory* are greater than thoſe of this life

life in this ſence, that the greateſt in *Purgatory* are more grievous than the greateſt in this life, though there may be found in *Purgatory* leſs Puniſhment than the Pains in this life: And this Opinion I rather aſſent unto: Hitherto *Bellarmin.*

It is not alſo of Faith, How long the Pains of Purgatory laſt. *Sato* (by Relation of *Bellarmin*) is of Opinion, That no man ſtaies longer in *Purgatory* than Ten years, which he rejects in theſe words; *To determine a thing ſo uncertain cannot be done without Temerity.*

The way to an Agreement in this Point is both eaſie and plain, by ſeparating ſuch Opinions as are not of Faith, and propounding only what the Church obliges us to accept, compar'd with what the Separatiſts themſelves maintain. *Calvin* in his *Inſtitutions*, lib. 3. c. 25. *Sect.* 6. placeth the ſouls of the Faithfull after death, even to the

day

day of Judgment, in a place out of heaven, where they expect (saith he) the fruition of the glory promised, and all things remain in suspence untill our Saviour appear as our Redeemer. This suspension or expectation must needs be grievous in regard the Object expected is so vehemently desired. Here is undoubtedly a third place, besides Heaven and Hell, where pain is suffer'd by the Faithfull deceased, even to the day of Judgment. This *Purgatory* of *Calvin* is more lasting, more general, and consequently, more troublesome in the Circumstances, than what the Church proposeth by the Council of *Trent*.

But, Suppose a Faithful person dye surpris'd by an Apoplexy with some little disorder of sin, for which he is not in the state of damnation, this foul mist of necessity be purged, before she can be admitted into Heaven, *wherein nothing that is*

foul

fowl can enter. This Soul therefore muſt be for ſome time in Purgatory, or at leaſt in a third place. But ſince (according to our Separatiſts in their Confeſſion of Faith) their ſinnes are not imputed to them in this life, but the fault or guilt remains ſtill; it is neceſſary for the attaining of heaven, where nothing can enter that is foul; and though the filth be not in this world imputed, yet after this life all filth and faults muſt be waſh'd away, and purged: where? not in heaven, for there nothing foul can be admitted; not in earth, for, according to them, the guilt of ſin is not remitted there: It muſt be then out of the world, and out of heaven, in a third place where they are really purged both from guilt and ſin; and that being the common place for the Faithfull, they muſt go all into *Purgatory*. Finally, If the Doctrine, that the body of *Jeſus Chriſt* is contain'd under

under the ſymbols of the Euchariſt, hath no venome in it, nor prejudice to piety, why ſhould there be any in this of *Purgatory*, as it is deliver'd in the ſence of the Church. They ought therefore to believe it, according to *Daillé*, under pain of being eſteem'd neither good Chriſtians, tolerable Citizens, or men of common ſence.

CHAP. XV.

Of SUFFRAGES for the DEAD.

OUr *Profeſſion of Faith*, taken out of the Council of *Trent*, ſaies thus; I FIRMLY HOLD, THAT THE SOULS IN PURGATORY ARE RELIEVED BY THE SUFFRAGES OF THE FAITHFULL: But theſe enſuing Opinions

nions are not of Faith, in which the Council is altogether silent. *Cajetan* teacheth, (as *Bellarmin* relates) that all soules are assisted by the common Suffrages of the living, but those for whom particular Suffrages are offer'd, are not reliev'd, unless, whilest they were here on earth, they had a special care and Devotion for the Keys of the Church, and for the souls departed. Others say, the Suffrages offer'd for a particular man are not only available to him, but to all the souls in general, and no less to them than to him. But the common Opinion seems to hold a middle way, That Suffrages offer'd for a particular man are only to him beneficial by way of *Satisfaction* for whom they are offer'd, and this Doctrine *Bellarmin* labours to prove.

It is not also of Faith, whether *Suffrages* are beneficial by way of Satisfaction or Intercession? *Suares*,

in

in his Treatise of *Suffrages*, moving this difficulty, demands, whether temporal Pains are not sometimes remitted *Gratis*, by the Merits and Prayers of Just men, who beg it of God by their Prayers, without tendering or performing any thing by way of Satisfactions. The First Opinion answers this Question, and affirms generally, that this way of imploring by way of *Suffrage*, is not only possible, but that we can give no other assistance certain and effective but this. This is constantly held by most, and chiefly by those Divines who reject Satisfaction one for another; it being an undoubted Principle, that our *Suffrages* cannot be more efficacious for the dead, than for the living.

The second Opinion affirms, that this means of remitting, *Gratis*, by way of Intercession, is sometimes obtained, though the other also is more practicable by paying an equal

equal price. The former is grounded upon this reaſon; That the Church doth often pray to God for the delivery of ſouls out of *Purgatory* by his bountifull and pious mercy; therefore ſhe pretends to obtain Remiſſion *gratis*, and moreover, that Prayer hath ſuch vertue in it ſelf, as to obtain its end without an equal price: And *Suarez* further adds; This opinion is pious and probable; yet I ſay, two things; the Firſt, That this way of Remitting is uncertain, and not thoroughly grounded: Secondly, That it ſeems very probable to many, that God never remits Pain due for ſin, if they do not offer or apply a condign Satisfaction, and that he never doth it altogether *gratis*, without obſerving the rule of vindicative Juſtice. I am fully perſwaded, no man can obtain for himſelf *Gratis* a remiſſion of Pain due for ſin; therefore none can obtain it for another man living

living, much leſs for the deceaſed in Purgatory. The ſame Author adds, That of thoſe who admit ſuffrages by application of our Satisfactions for the dead, their Opinion is, That Satisfaction for the ſouls in Purgatory is only of mercy. The reaſon is, becauſe there is nothing of Premiſe or Covenant from God in this caſe, which is an evident ſign, that the Church implor's God to accept theſe Suffrages for the dead.

Hence I infer, That neither the one nor the other way of Suffrage is of Faith: to wit, neither by Interceſſion *gratis*, or tender of Satisfaction, but only in general, according to the Profeſſion of Faith, that the Souls are relieved by the Suffrages of the Faithfull: The reſt belongs to the Schools, and not to the certainty of Faith. The ſame *Suares Diſp.* 53. Sec. 3. produceth alſo ſome Authors, ſaying, Private Suffrages offer'd for the dead have no ſuch vertue

vertue as to be infallibly accepted, And ſome others conceive, the Sacrifice of the Maſs is not of that certainty, or any other work whatſoever, as infallibly to free a ſoul in Purgatory, *ex opere operato.* *Vaſques* goes on thus. Let us ſee whether the Remiſſion of Pain be ſo certainly attain'd by vertue of this Sacrifice, that it alwayes hath effect by a certain Law or Promiſe; *Soto, Camu, Corduba* are of Opinion, that this Sacrifice works conſtantly the Remiſſion of Puniſhment by a certain Law, in what relates to the living, though not to the dead, but that it is beneficial to them by way of ſuffrage. This way of Suffrage (according as they underſtand it) is, that the prayers of the living avail the deceaſed, as God is pleaſed to accept them, and that there is no certain Law eſtabliſht for the Remiſſion

3 p. *diſp.* 228. chap. 4.

Remiſſion of temporal Puniſhment due to ſin: And moreover that the Sacrifice of the *Maſs* is available this way, and the like of Indulgences granted for the dead; and as they eſteem the effect of Indulgences leſs certain in regard of the dead than the living, ſo they judg of the Sacrifice of the *Maſs*, yet the common and moſt approved Opinion is, that this effect of remitting pain, as well to the dead as the living is alwayes given, and that it is ſo ordain'd by God by a certain Law. And to this Opinion adhere ſuch as teach, That the Suffrages which by the Faithfull are offer'd for the dead are certainly available: This is abundantly ſufficient to ſhow what is of *Faith* in this Subject, and what of *Opinion*.

Diſp. 229. chap. 1. From theſe Premiſes, and from what is added by *Vaſques*, it is clear, that

that neither the Sacrifice of the *Maſs*, nor any other Suffrage work's a Remiſſion of Pain, *ex opere operato*, which is the term of the Schools, though variouſly expounded by our own Doctors.

We are then agreed, (preſuppoſing *Purgatory*, to which I open'd a way in my laſt Chapter,) And now (laying aſide all miſunderſtandings, and the Problematical Queſtions of the Schools) I ſhall inſiſt upon the ſame methode I made choice of in the Queſtion of *Satisfaction* or *Merit for another*. For, who can deny, That God hath granted many favors at the Prayers, and in conſideration of the Sanctity of his moſt Faithfull Servants, and particularly, for their ſakes, abated the Puniſhment of ſuch Demerits as deſerved a ſevere chaſtiſement: And why may we not then expect the ſame mercy in *Purgatory*? Let us then conclude with barely aſſerting

asserting our Profession of Faith, without any mixture of Opinions: THAT THE SOULES DETAIN'D IN PURGATORY ARE RELIEV'D BY THE SUFFRAGES OE THE FAITHFULL.

CHAP XVI.

Of INDULGENCES.

IN our Profession of Faith we say; I BELIEVE, THAT THE POWER OF INDULGENCES HATH BEEN GIVEN, AND LEFT IN THE CHURCH, BY *JESUS CHRIST*; AND THAT THE USE OF THEM IS VERY BENEFICIAL TO ALL CHRISTIAN PEOPLE.

The Council of *Trent* ſpeaks the ſame in theſe words: *Since the power of giving Indulgences hath been beſtowed upon the Church by* Jeſus Chriſt, *and that ſhe hath made uſe of this power, which hath been divinely left her even from ancient times. The holy Synod teaches and commends the uſe of Indulgences as very beneficial to all Chriſtian people, and approved by the authority of other holy Synods; and that they ought to be retained in the Church, and denounceth* Anathema *to thoſe who aſſert, they are unprofitable, or deny there is a power in the Church of giving them. Notwithſtanding ſhe admoniſheth, that the granting them be done with great moderation, according to the ancient and approved cuſtome of the Church; for fear that by too great a remiſneſs, Eccleſiaſtical Diſcipline be weakned.*

This

This undoubtedly belongs to Faith, ſince it is propos'd by a General Council. On the contrary, Other Doctrines concerning *Indulgences*, not propos'd by the Church, are not of Faith; for ſince the Fathers of the Church (where there was a conſiderable number of Eminent Divines, vers'd in all ſorts of Learning, and who particularly ſtif ed this Subject) did adventure to propoſe no more; it is a demonſtrative Argument to me, that we ought to own no more, as belonging to Faith; and hardly for a well-grounded Doctrine.

Hence I conclude, it is not an Article of Faith, That the Church has power to grant *Indulgences*, whereby the Puniſhment due (in the Court of God) to ſin remitted may be taken away, or the pains in Purgatory: much leſs is it an Article of Faith, That the Church, in the grant of theſe, hath any Inten-

tion to remit these Pains, but rather, that both the Power and the Intention go no farther, than to grant a Remission of Cannonical Penances heretofore very severely imposed. This appears first by our foresaid *Rule of Faith*; For the Council neither mentions the one nor the other of these Pains due to sin, and consequently, they are not within the verge of Faith, belonging to Indulgences: Secondly, it is notorious, That the Council does not oblige us to acknowledg any other power of Indulgences in the Church than the undoubted use of them by Authority of Holy Synods, and according to the Ancient approved Customes of the Church.

Tom. 1. *of Ind. Disp.* 49. Sect. 2. *Suares*, treating this Subject, saies thus, The Council of *Trent*, mentioning the use of Indulgences approved by General Synods, intends those that are usually cited to that purpose, as that

that of *Nice*, [can. 11.] the Fourth of *Carthage*, chap. 75. of *Neocesaria*, ch. 3. of *Agdes*, can. 6. of *Laodicea*, can. 1, and 2. But we only read, in these, That it was alwayes lawfull and usual for Bishops to remit their Penitents some part of those publick Cannonical Penances, which were often inflicted for certain heinous Crimes, if the life and laudable conversation of the Penitent did seem to deserve so great a favor. And we do not gather at all from these Synods, that this Remission extended to diminish the obligation of the Punishment due before God; and therefore we cannot draw from thence any solid Argument, but, at most, a conjecture by some probable inducement.

The same Author having cited at large the Testimonies of S. *Cyprian*, *Basil*, *Gregory* of *Nice*, besides several Synods, even to the time of S. *Cyprian*, and from thence, to that of S. *Gregory* the Great, concerning the

remiſſion of Puniſhments, ordained as well by the Diſcipline of the Church for publique ſins, as by the Sacrament of Penance, *in foro exteriore*, conclud's thus: *It is eaſy to evince, by theſe Teſtimonies alledged, That it was an ancient cuſtome in the Primitive Church, to remit ſometimes theſe Penances, either by pardoning them after they were impos'd, or, having abſolved the Penitents* in foro exteriore, *by a mitigation of the Penance enjoyned; But it is ſomewhat difficult to explicate how we may prove by this way of remiſſion, that there was then, as now, (pretended by ſome) the uſe of Indulgences, ſince that Remiſſion preciſly taken, did not blot out the Obligation due to ſin remitted; and the Prelate, receiving the penitent to the peace and unity of the Ch. without any ſuch condition, did not free him from the pain of P. but left it ſo as that it was neceſſary for the ſaid penitent to make a farther Satisfaction, either through the fervor*

of

of his Converſion, or by ſome other means. And after ſome Diſcourſe upon this Subject he concludes thus, *It doth not ſeem to me improbable to affirm, that, in the times preceding Gregory the Great, by Indulgences were only remitted the Penances impos'd by the Miniſters of the Church, and not any pain due in the judgment of God; by reaſon that what we read of in theſe dayes doth not ſufficiently evince the preſent uſe of Indulgences.*

And as for me (ſaies *Suarez*) *All that I have alledg'd perſuades me to this thought; for nothing I meet with fully ſatisfies me: Only from the ancient practice ſome conjecture may be drawn:* Thus far *Suarez.*

Wherefore conſidering the *Major* of the Council, and the *minor* compos'd of theſe Inferences, I ſhall perſiſt in my former Concluſion of ſevering that which is not of Faith from what is taught by the

ſaid Council, being farther induced unto it by ſome other Catholique Authors alledged by *Suarez* himſelf.

Some Catholiques ſay, That by *Indulgences* there is not any Remiſſion at all of pain due to ſin, in the judgment of God, but only the Obligation taken away of performing Cannonical Penances impos'd by the Church: And *Cajetan* teaches, That by *Indulgences* are only remitted the Penances impos'd by the Miniſters of the Church; but not at all the Puniſhment due to ſin in the judgment of God; and farther, ſpeaking not of the power, but preſent uſe of Indulgences, goes on thus: *Some have thought, That by Indulgences, which are now actually granted, there is no remiſſion of pain due to ſin, in the judgment of God, but only of the obligation of performing the Sacramental Penances, which opinion is old,*

Suarez. diſp. 50. Sect. 3.

old, and mentioned both by S. Thomas, *and S.* Bonaventure: *The ground of it is, because often* de jure *Indulgences are said to be granted for Penances enjoined, as is evident in the Chapter,* Cum ex eo. de Pœnitentia, *&c.* From whence we may collect; That the General Form of granting *Indulgences* was of Penances enjoyned, since the Popes themselves grant *Indulgenses* for Seven Years, or Forty Dayes, which numbers relate to the Pœnitential Cannons, charging Penances according to the ancient form of the Church, and the Degrees of sinnes. In fine, This Opinion is confirmed by the Ancient use of Indulgences, first, only for the relaxation of publique Penances, but after extended to Sacramental Penances, and so they continue to this day, and no more is remitted by Indulgences, but the rigor of Penances enjoyn'd.

Bellarmin, lib. 1. c. 7. in his Book of *Indulgences*, ſaies thus, *This Propoſition, That by Indulgences men are freed from the Obligation of puniſhment, not only in the face of the Church, but alſo, before God, was anciently denyed by ſome, reported and confuted by ancient Divines, S. Thomas, and others: I prove it* (ſaith he) *againſt thoſe Catholicks who are not ſo right in this point.* Hence I conclude it no Article of Faith, That the Church hath a power to remit, by *Indulgences*, the pains due before God, or in Purgatory; much leſs, That the Church, by the Grant of Indulgences, hath any Intention of remitting them, or doth actually remit them. And 'tis ſufficient for a Catholick, to acknowledg the other Power, and the Exerciſe of it: And who can in reaſon reject this power, and the Practice of it? Our Separatiſts themſelves grant Indulgences in the ſame ſence.

Nor

Nor is it an Article of Faith, That the Church hath any power to grant Indulgences for the dead, or that by those Indulgences a Soul may be delivered out of Purgatory: Or that by saying Mass on a Privileg'd Altar, a soul may be deliver'd out of Purgatory, I prove this in the same manner as before; First because the Council of *Trent* teacheth it not: Secondly, because the silence of the Fathers of that Council (who were not Ignorant of these Opinions and Practises) shews positively, that they did not own them to be of Faith. Thirdly, I prove it, out of what is affirm'd by *Suarez*, *Disp.* 94. *sect.* 1. That *some Catholick Authors held, The Church can give Indulgences to the living, but not to the dead.* And in another place, *Disp.* 53. *Sect.* 1. he names *Hostiensis*, who absolutely denies, that *Indulgences* avail the dead.

Bellarmin, (*lib.* 1. c. 14.) affirms the

the ſame of *Gerſon*, and produces his reaſon, to wit, becauſe Indulgences are ordained for thoſe that ſubmit to the Court of Mercy, which laſts even to death, and no farther; and that the grant of *Indulgences* is not an act of Juriſdiction over Purgatory. And the ſame *Suarez* witneſſeth, that among thoſe who admit *Indulgences*, ſome will not allow, that private ſuffrages offer'd for the dead have that efficacy as to be infallibly accepted, and ſome are of Opinion, that the Sacrifice of the Maſs hath it not; and that there is no work that can *ex opere operato* free a ſoul from *Purgatory* by a certain and infallible Law. In fine, we have no Divine Promiſe upon which we may ground a certainty for the effect of *Indulgences*, and therefore we conclude them given only by way of Suffrage.

What

CHAP. XVII.

What CERTAINTY *there is in the foresaid* DOCTRINES.

SOme may object, Though these four Doctrines above mentioned are not admitted to be of Faith, have they nothing of certainty in them? *Suares* [*disp.* 49. *Sect.* 1.] delivers his own sence thus: *We ought to say, There is a power in the Church of granting Indulgences by which souls are freed from the punishment due before God for sinnes remitted:* And again, *I say, The Church has power to grant such Indulgences, as that thereby the temporal punishment due before God may be remitted, even without the Sacrament of Penance.* I hold this assertion certain, for it depends upon what I have already shewed, making it appear, that there is a power in the

the Church of granting Indulgences, and that by Indulgences are understood a true Remiſſion, which hath this very effect before-mentioned. He endeavors to prove it from ſeveral *Decretals* contain'd in the Canon Law, and from divers *Bulls*, in which this uſe of Indulgences is allowed, and by the common practice of the preſent Church; for otherwayes (as he ſayes) it would be eſteem'd a groſs error both in practiſe and morality: And though we ſhould condeſcend to what ſome Catholicks avow, That the uſe of Indulgences is not very ancient, but began in the time of S. *Gregory*, yet it cannot be reputed an errour, conſidering how generally it is receiv'd and practic'd in the Church.

The ſame Author, [*diſp.* 53. *Sect.* 1.] demanding what certainty is produced concerning Indulgences for the dead? anſwers; That becauſe anciently the matter was not declar'd

declar'd in the Church, some Catholiques have doubted of it, but now the practice is so constant, that it cannot be rejected without danger of Error. First, by the common Opinion of the Schoolmen: Secondly, by the Practice of the Church: Thirdly, by the Authority of many Popes, who both in Fact and Doctrine have confirmed this Tenet. And *Bellarmin*, *lib.* 1. chap. 14. teacheth the same, saying, *It is certain, and undoubted, that by* Indulgences *the souls in Purgatory may be relieved.*

Suarez, in his Treatise of the *Treasure of the Church*, teaches thus, *We ought to say, That the Treasure of the Church is not only compos'd of the Merits of* Christ, *but also of the Merits of Saints.* This Assertion I hold certain. And a little after he adds, *Some will needs say, That Good Works (as to the force of* Satisfaction*) are so individually*

dually belonging to him that acts or suffers, that no man besides Jesus Christ can bestow the merit upon another; Conformably to which Opinion we must deduce this Consequence, That the Treasure of the Church is not compos'd of the Merits of Saints, and, that nothing of them can be apply'd by way of Indulgence to the remitting of temporal pain. But I conceive, this Opinion (in as much as it excludes the Merits of Saints from the Treasure of the Church, and the use of Indulgences) to be erroneous, and ought to be avoided, in regard it contradicts the common Opinion of Divines, and the accustomed practice of the Faithfull, and besides it supposeth a false ground, that one Just man cannot satisfie for another; and it contradicts the usual stile of the Popes, &c. And again, I hold this Opinion, That one Faithfull cannot satisfie for another, is false, and very new in Divinity, and therefore

fit to be avoided as a matter of importance: Hitherto *Suares:* who without doubt ought to be understood, when he urgeth these four certainties, in such a sence, as not to condemn these Authors of temerity who hold the contrary. For, if we should understand *Suares* in that sence, he would appear temerarious himself, in condemning others of temerity, and contradict his own general Principles, touching what is certain, and what not; but in a moderate sence they may be termed certainties.

Du Moulin, in his *Judg of Controversies*, delivers his minde thus, *When several Persons of knowledg and Authority decide a difficulty, and chiefly, when they are such, to whom God commands to pay a reverence and respect, it is a shamefull thing to contradict, or not to submit to their judgment:* And is not the same

ſame Rule of Prudence requir'd in our Queſtion?

But in caſe ſome perſons, of a more rigid diſpoſition, refuſe to ſubſcribe to theſe four rehearſed Opinions, by reaſon Antiquity took little or no notice of them, and the Council of *Trent* (though aſſembled ſpecially upon the Subject of *Indulgences*, at that time deni'd by the Proteſtants, both in themſelves, and in theſe four circumſtances) hath pronounced nothing in confirmation of theſe four points; yet it is agreed, that the Popes do what is not only good and profitable, but laudable in granting *Indulgences* for the dead, in diſtributing the Treaſure of the Church, in allowing a Remiſſion of Puniſhment due before God, and an application of Satisfactions, performed for others: For, in all theſe they take a ſure way, and the Faithfull ought to be zealous in the gaining *Indulgences*: Since if theſe Doctrines

ctrines be true, as they are piouſly believed, the effect will follow; If they want a ſolid Foundation, at leaſt, the effect cannot be other than good, ſince thereby the Faithfull are invited to the performance of many ſpecial works of Piety and Charity, which never are unrewarded. And it is certain, That Phyſitian proceeds upon good Principles, and ought juſtly to be commended, that preſcribes his Patient a Cordial, though he be not certain of the Effect, but only, that it can do no hurt, and may do good: So the Merchant in his Trade, and every Sober man in what he undertakes, proceeds prudently, though the gain be uncertain; which is plainly our caſe in the matter of *Indulgences* for the Dead, and ſaying Maſs on priviledg'd Altars.

This ſeems agreeable to what *Vaſques teacheth, lib.* 2. *p.* 5. That the Church proceeds ſometimes in her

her practice upon a probable Opinion without declaring it to be of Faith, in which she swerv's not from the rule of prudence and reason, as may be demonstrated in this particular of *Indulgences*, and shall appear more apparently in what I am to say in the next Chapter.

Notwithstanding, having a due regard to the weakness of our Separatists, whom we would willingly perswade into the bosome of the Catholick Church, by making the way as easie as we can. And since neither our *Profession of Faith*, nor the *Council of Trent*, take any notice of these Four Heads, or Circumstances, the best way to deal with them is, not to press these opinions at all: For why should we propose more to them then what our Profession of Faith, and the General Councils engage us to? Is it not sufficient to make a man a true childe of the Church, if he submits to these? and why

why ſhould we be more exact, and rigid, than the Councils and the Popes? And in caſe our Separatiſts ſhould of themſelves urge theſe Four Heads, the ſhorteſt anſwer, and freeeſt from all exception is, That ſince our Profeſſion of Faith and the Council of *Trent*, are ſilent in theſe Queſtions, and that to ſubmit, ſo far as they command, is abundantly ſufficient to make a man a good *Catholike*, the other *Queres* will for the preſent rather appear a Digreſſion than otherwiſe; but being once received into the Church, the Piety and probability of thoſe Opinions will ſoon be illuſtrated, and grow more credible. In fine, Let us preſs no farther than the words of our Profeſſion of Faith imports, to wit, I BELIEVE, THAT THE POWER OF INDULGENCES HATH BEEN GIVEN, AND LEFT TO THE CHURCH, BY

BY *JESUS CHRIST*; AND, THAT THE USE OF THEM IS WHOLSOME, AND BENEFICIAL TO CHRISTIAN PEOPLE. Let us go no farther, but follow the advice of the Apoſtle, *Let none preſume to be more wiſe than behoves, but be wiſe unto ſobriety.*

CHAP. XVIII.

What is leſs certain concerning INDULGENCES.

IT is ſo far from being an Article of Faith, that there is little or no certainty, whether, when *Indulgences* are granted, it be upon a ſufficient Conſideration; As when a large *Indulgence* is granted, for repeating ſome few Prayers, or giving ſome petty Alms, or ſaying Maſs

Maſs for the Dead, on a priviledg'd Altar, and conſequently, whether ſuch Indulgences be available: this I prove; 1. Becauſe neither the Council of *Trent*, nor any other, teaches us to believe, that ſuch *Indulgences*, ſo frequent, with ſuch circumſtances, for ſuch cauſes, as for one Maſs, one Communion, or a few ſhort Prayers, are available. Nay the Council of *Trent* adviſeth, that great care and moderation be held in the granting of *Indulgences* according to the ancient and approved cuſtome of the Church, which queſtionleſs was not to give ſuch a multitude of *Indulgences* upon ſo ſlender Conſiderations.

2. Both by Authority and Reaſons alledg'd by *Bellarmin* in his Treatiſe of *Indulgences*. *All generally agree* (ſayes he) *that an* Indulgence *without a juſt*, that is, *ſufficient Motive is not of force to expiate the Obligation of pain due before*

before God either in this life or the next: and, having proved it amply, adds: Hence ariſeth a Queſtion, Whether to the ſufficiency of the cauſe there is not required ſome proportion betwixt the work enjoyn'd, and the *Indulgence*? Or whether large *Indulgences* may be granted upon the performance of ſmall works. The firſt Opinion is, of thoſe who maintain, that the proportion is not requiſite, but it ſufficeth, if the cauſe be pious, and not for the performance of ſome vain act, or purely temporal, unbefonging to the honor of God; but for any work whatſoever, if it tend to the Glory of God, and the good of his Church. The Reaſons for this Opinion are, for the moſt part taken from the common Practice of the Church.

But thoſe that favor the contrary Opinion ſay, That, to the end the cauſe may be juſt, it is required

quired, that the work be not only pious, but hold ſome proportion with the *Indulgence*: inſomuch, that if a great indulgence be granted upon a ſlender cauſe, it will not prove effectual: As this is the more generally received Opinion, ſo it ſeems to me (ſaith *Bellarmine*) the more rational and true; And I hold, for example, if a plenary *Indulgence*, ſhould be granted for once ſaying our Lords prayer, for the converſion of Hereticks, or for giving a ſmall Charity towards the recovery of the Holy Land, it would not be available.

In fine, to make the cauſe juſt, 'tis neceſſary, that the thing required by the *Indulgence* be more gratefull to God, and more profitable to his Church, than the penitential ſatisfaction remitted by the *Indulgence*. But (the Cardinal adds) we muſt obſerve, that, as there ought to be a juſt conſideration, or cauſe, ſo it doth not appertain to every

man to judg of it, nor take the liberty of cenſuring *Indulgences* as ſome Authors do.

And herein *Clement* the 8th is much to be commended for his care and Providence in executing the Decree of the Council of *Lateran* under *Innocent* the 3d, concerning the diſcreet moderation of *Indulgences*, and the Decree of the Council of *Trent* for reducing them to the ancient cuſtome approved in the Church: For it is well known the Ancients were very reſerved in this particular, ſince *Sergius* 2*dus* granted only for three years, and *Paſcalis* for 40 dayes. And then, having raiſed this Objection, That if *Indulgences* granted without ſome conſiderable cauſe were not valid, Chriſtian people would be much deceived by their Paſtors, which ought not to be admitted, anſwers thus: *There is generally no danger of deceit, for the people are taught*

it is an Article of Faith, That there is a power in the Church of granting Indulgences, *but not, that it cannot happen, This particular* Indulgence *may be unvallid, or unbeneficial; which, as it may happen sometimes for want of Authority in the giver, so also sometimes through deficiency in the cause. And therefore, all well advised Christians so accept of* Papal Indulgences, *as that besides them they are carefull to perform works worthy of Penance, and make satisfaction for their sinnes:* Hitherto *Bellarmin.*

How little reason our *Separatists* have to refuse an Agreement and Subscription to Indulgences thus expounded and asserted in the terms of our Profession of Faith, extracted out of the Council of *Trent*, I leave to the Readers Judgment, having first duely weighed their own constant Principles and Tenets.

Du Moulin (in his *Buckler of Faith*, p.15.) hath theſe words. *It is falſe, that we affirm, The Church of God wants power to remit ſins. The Faithfull Paſtors enjoy this power. The Scripture ſaith, The Paſtors pardon ſins, becauſe God makes uſe of them to pardon ſins.* This is in effect the Pardons and *Indulgences* which the Pope grants, becauſe God makes uſe of him to pardon ſins. He proves this at large from ſeveral texts of Scripture, *Mat.*16.19.& 18.19. *Jo.*20.23. And in his 5th §. of the ſame Work he will have it, That all Paſtors enjoy this Power equally, and adds, That when the ſin is remitted, all temporal puniſhment is remitted at the ſame time; and by this Tenet they allow all their Paſtors the Power of remitting both ſin and the Puniſhment due before God to ſin, which in effect makes them all Popes at large, and inveſts them confidently in that Papal Power, which by grave Authors is queſtioned in the Catholique

lique Church: Why do these men quarrel with us about *Indulgences*? They remit the Penances enjoyn'd by their Discipline, and the Pope those by the Cannon-Law: We teach, that in some cases (the sin being remitted) there remains yet due a temporal Punishment; But the Ministers confidently pardon both the one and the other, and that without the help of a Sacrament, not esteeming Penance to be any, and without going farther than their *Justifying Faith*, they dispatch the whole work. Is not this to believe, and admit of much more than we do? We teach, that Priests forgive sins by the help of a Sacrament, where *Confession* is requir'd, & a deep sorrow for sins committed, with a firm purpose of amendment, & yet after all this oftentimes there remains a temporal punishment due, which is piously believ'd may be remitted by *Indulgences*.

Who is it now that attributes more to men according to their

proper grounds and Tenets, either we or our Adversaries? without doubt they. For every Minister, according to their Principles, for all sinns, and at all times, grants *plenary Indulgence*, yet they are angry with the Pope for doing far less, and more seldome. In a word, They give the largest Pardons that can be imagin'd, without reservation of Cases, without the help of a Sacrament, and at the same time free the Soul from all temporal Punishment, which is much more than we attribute to the greatest of our *Indulgences*.

Of

CHAP. XIX.

Of the OBLIGATION *due to* CONSTITUTIONS *and* HUMANE LAWES, *as well* ECCLESIASTICAL *as* CIVIL.

WE have done with the *Rule of Faith*, and the Application of it to the Principal points of Controverſie. Let us now deſcend to the Queſtion of Lawes and Manners mentioned in this Chapter. The Council of *Trent* ſpeaks thus: *If any one ſaith, That a juſtified man is not obliged to obſerve the Commandments of God, and the Church*, Anathema. *If any one ſaith, That thoſe who are baptiſed are freed from the Precepts of the holy Church, as well written as delivered by Tradition, and that*

they are not obliged to the performance of them, Anathema. And again, *The holy Synod exhorts all Pastors carefully to recommend unto the Faithfull a due obedience, principally in those things that belong to the mortification of the flesh, as the distinction of meats by abstenance, and fasts; or what concerns the encrease of Piety, as the devout and Religious observation of Festival dayes; advertising the people often to yeild obedience to their Superiours, and that those who hearken to them, hearken to God, the rewarder of all good; and who despise them will finde that God is their revenger.* This is the Doctrine of the Council of *Trent*, and must be obey'd, as proceeding from a *General Council*, without any alteration, diminution, or augmentation. For the better understanding hereof, and to open a way of Agreement, or rather to shew, That our Adversaries neither

do

do nor can call this to queſtion, if we adhere truly to the words of the Council, I thought good to premiſe theſe Four Animadverſions.

The firſt is, That the Council ſpeaks not of any yoke of conſcience nor Obligation under pain of mortal ſin, nor yet of venial; ſhe abſtains from theſe Expreſſions which are frequent among Divines, though there wanted not eminent perſons of that Profeſſion in the Council.

The Second is, That ſhe alledgeth no other Proofs to teſtifie our Obedience to our Superiours, and their Lawes, but theſe Texts out of Scripture, *Heb.* 13. 17. *Obey your Prelates, and be ſubject to them.* Luk. 10. 16. *He who hears you, hears me, who reſiſts power, reſiſts the Ordinance of God, and thoſe that reſiſt bring damnation upon themſelves. Therefore be ſubject of neceſſity, not only for wrath, but alſo for conſcience ſake,* Rom. 13. 2, 5.

The third is, That the Miniſters in their *Geneva* Bible, upon the laſt cited words, uſe this Expreſſion, *Not only for the fear of Puniſhment, but alſo for that fear which is due to God by reaſon of his Ordinance*: And in their 40th Article thus, *We hold, That we ought to obey the Lawes and Statutes of our Superiors, eſteeming them the Lieutenants and Officers of God.* Therefore, according to *Geneva*, we ought to obey the Lawes and Statutes of our Superiours, not only for fear of Puniſhment, but alſo for the fear that is due to God in reſpect of his Ordinance: this being in effect as much as the Council exacts.

The Fourth is thus expreſs'd by *Vaſques, l. 2. diſp. 158. ch. 2.* It is not certain, that either Secular, or Eccleſiaſtical Princes have received from God a particular warrant to oblige, under mortal ſin, beſides the ordinary power they have

have to govern their Subjects: The Eccleſiaſtical, as they are deputed by God; and the Secular, as from the Common-wealth, from whence proceeds naturally an Authority to oblige their Inferiours by their Lawes according to the quality of the matter: and though neither Secular nor Eccleſiaſtical power can pretend to chaſtiſe their Delinquents with the pains of Hell, yet nature teacheth us, that Diſobedience to our Parents, or Superiours in things lawfull and honeſt, is a Crime, according to the quality of the matter; Diſobedience to Superiours being in it ſelf againſt right Reaſon, and nature. Of Tranſgreſſions ſome are mortal, ſome venial, in regard both being againſt Law and Reaſon, the one offends grievouſly, the other lightly; But that which highly oppoſeth Reaſon and Law, highly offends God, and conſequently, renders a man guilty of his diſ-

pleaſure,

pleasure, and what highly displeaseth God, dissolves his love to man, and of it self deserves eternal Punishment, not because God hath particularly constituted and appointed the Law, and threatned the Transgressors with such a Punishment, but because the fault of it self deserves that Punishment. For God would proceed unjustly (which cannot be imagin'd) if he should inflict Eternal Punishment upon a fault not deserving it; no less than another Judg in the same case; and with the same Punishment shall they be chastised, who, having no knowledg of any other Law, but that of nature, have committed this sin, according to the words of S. *Paul*: *Those that have sinned without the Law, shall perish without the Law*: By which he shews, that they shall be judged by the verdict of Reason,

against

againſt which they have ſinned. Hence it follows, that the only Tranſgreſſion of the Law of Nature renders a man guilty of Eternal pains, though in effect this ſeems to be done by the only will of God.

The ſame Author, [*diſp.* 154. *chap.* 2.] purſuing his Subject, ſaith, The Pope cannot oblige, under pain of mortal ſin, by vertue of receiving a power from him who can puniſh with Eternal fire; it being not certain, that the Pope hath received any ſuch expreſs authority; but as he hath the right of Eccleſiaſticalp over inveſted in him he may juſtly command; and to diſobey him is both wicked and irrational, which Argument hath alſo force in a ſecular Prince.

Vaſques goes on, ſaying, Upon this

this Universal Principle of the right of Nature (to wit, that we must obey our Superiours) is built the whole frame of humane Law; for it is not in the will of a humane Legislator to oblige, or not oblige, by his Law, but only to command, or not command, to promulgate, or not promulgate: But the Law being made, and the commandment given, the Law of Nature obligeth us to obedience: and therefore the measure of our Obligation is to be taken from the Law it self, and natural Reason, after a due Promulgation of the positive Law, by our Superiour; Hitherto *Vasques*. By which it is clear, That 'tis not the Superior, nor the Law that obligeth the conscience under penalty of sin, or imposeth any yoke upon it, but God, and the Law of nature, which, supposing a positive Law, enacted and promulgated, obligeth to the performance of it.

According

According to these Four Animadversions, and containing our selves purely within the Terms of the Council of *Trent*, I cannot discover any possible difference with our Separatists in this point; For, how can they swerve from what I have alleadged out of *Vasques*, *That no humane Law either Ecclesiastical or civil doth oblige under mortal sin, nor impose a yoke upon the conscience* (which are the very terms of the Separatists in their 24th Article) *but only in regard God, by his Holy Writ, and the Law of Nature, obligeth us to obey our Superiours, and Parents.* Thus much all men grant, and none can deny, that Superiours can make Lawes; Therefore who disobeys his Superiours, and the Lawes enacted by them, doth transgress the Law of God, which obliges us in conscience to obey our Superiours. This is sufficient for a submission to the Council of *Trent*,

in

in this point, and consequently to be esteem'd a good *Catholique*.

Vasques affirm's confidently, that no Law is of Force, if not received by the people, the Legislators conniving and consenting to their refusal; From whence many differences will cease, and many calumnies raised by the Separatists, and particularly, by *du Moulin*, *Daillé*, &c. who accuse the Church of forbidding the use of the Bible in the vulgar tongue. And the Fathers of *Trent* (saith *du Moulin*) affirms, That the Reading of Scriptures breeds more hurt than good to the people; though neither out Profession of Faith, nor the said Council mention any thing at all, by way of forbidding the use of the Bible, in the vulgar Tongue; wherefore this bold assertion will amount to a most impudent lye: All that the Council sayes, is in the Decree concerning the choice of Books, *Sess.* 18. *The*

holy

holy Synod (perceiving, that the number of ſuſpected and dangerous Books is too much encreaſed, in which many impure Doctrines are contained, and divulged) hath reſolved, that ſome Fathers be deputed to enquire diligently, what is fit to be done in the cenſure of ſuch Books, and report it in due time to the Council, that thoſe extravagant Doctrines may be the more eaſily ſeparated, as cockle from the wheat of Chriſtian Truth: and ſomething deliberated on, and reſolved more conveniently to that purpoſe. Here is no mention at all of the *Bible* in the Vulgar Tongue, nor of any danger in the reading it, though this is all that can be gather'd from the Vote of the Council of *Trent*.

Some are not a little ſurpris'd, in that divers Bookſellers have bound up the *Index Expurgatorius* with the Decrees of that Council, and look upon it as a part of the Council,

or

or at leaſt proceeding from thence, though it never related to it, nor had any approbation from it, and much leſs did it ever forbid the uſe of the Bible in the vulgar Tongue, but only ſpeaks diſcreetly, and adviſeth, that this matter be referr'd either to the Biſhop, or to the Paſtor, or to the Ghoſtly Father, by reaſon of weak and ill compoſed Spirits, which are apt to draw evil from God. Theſe Lawes which are meerly humane, are often reſembled to *Medals* which have two faces, and vary according to the times and circumſtances. It is certain, that the reading of Scripture is both holy and uſefull, and yet accidently may occaſion evil. In the ſixt Rule of the *Index* is ſaid, That the reading of the Books of Controverſie, which are written in a vulgar Language, ought not generally to be permitted, no more than the Bible written in the ſame, but ſtill with

reſpect

respect to the advice of S. *Peter*, (2 Ep. 3.16.) that *there are hard passages in the Epistles of S. Paul*, (and the same may be affirmed of other Texts) *which the ignorant and unstable deprave to their own perdition*; and therefore, in these we ought to proceed with the advice of our Directors. And this is as much as the *Index* endeavors to prevent, which yet is of no Obligation in *France*, nor any of the Bulls of *Rome* that maintain it.

From the same Rule of *Vasques*, common to all Divines, it follows also, That neither these Bulls, nor a great number of other *Canons*, *Constitutions* and *Decrees*, concerning maners, even of General Councils, and with greater reason of *Popes*, oblige not here among us, nor in many other Kingdomes.

Again it follows, in what sence these words of our *Profession* are to be understood. *I promise and swear true obedience to the Pope, or Bishop of* Rome, *and receive and Profess undoubtedly*

undoubtedly all things ordain'd, defin'd, and declar'd by the holy Canons, and œcumenical Councils, and particularly by the holy Council of Trent. To which I anſwer, whatſoever is defin'd to be of Faith by a General Council, is held to be of Faith by all the Faithfull; and it is not neceſſary for this effect, and to render it of obligation, that it be accepted by the people, ſince truth it ſelf is independent of all admiſſion. But it is not ſo of Lawes, which muſt be both promulgated and receiv'd before they are of force.

Much leſs obligation have we as Catholicks, to particular Devotions, and *Confraternities* of the *Roſary*, *Scapulary*, &c. now in practice. For of theſe there is no mention at all in our Profeſſion of Faith, nor in the Council of *Trent*: and concerning the *Indulgences* belonging to the foreſaid *Confraternities*, we ought to judg of them as in the precedent Chapter

of

of *Indulgences*, and no otherwayes; Wherefore our Separatiſts ought not to retard their ſubmiſſion to the Church upon the Calumnies and jeers rais'd by ſome Miniſters in deriſion of theſe particular Devotions, which (though not at all reprehenſible in themſelves, if rightly underſtood) may be omitted without either prejudice to Faith, or the Unity of the Church.

CHAP. XX.

Concerning ſome ERRORS *proceeding from* IGNORANCE, *which ought to be laid aſide.*

St. *Auſtin* [*lib.* 20. *chap.* 21.] (writing againſt *Fauſtus* the Manichean) having ſet down the Doctrine of the Catholique Church, goes on thus, *Chriſtian people celebrate*

celebrate the memory of Martyrs with a Religious ſolemnity, that thereby they may be excited to their imitation, aſſociated to their merits, and aſſiſted by their Prayers: Yet we do not offer Sacrifice to the Martyrs, but to the God of Martyrs; though it is confeſs'd, we erect Altars, in the Memories, that is, Churches of Martyrs: and if any man ſhould fall into this or any other Error, he is ſoon reprehended by the wholſome Doctrine of the Church, either to be corrected, condemned, or avoided.

Of this nature are divers Errors derived from the practice of weak and ignorant perſons, as alſo others falſly objected by our Adverſaries, and diſavowed by the Church, particularly concerning *Indulgences*, and the *Lives of Saints*, which were clear'd by the grounds of our *Rule of Faith*, in their proper places.

Dn Moulin ſcoffingly writes, That

That the Book of *Roman Indulgences* ſayes, that at S. *Euſebius* in Rome there are every day to be gain'd 78 thouſand years of pardon, and as many *Quarantena's* of 40 dayes, and at S. *Laurence* both a Plenary Indulgence, and beſides for 11000 years, and 48 *Quarantena's*, &c. But *the true Hyſtoryes of* Roman *Indulgences*, ſays Bellarmin, *are not to be taken from Enemies, nor from I know not what petty Books, ſuch as* Kemnitius *ſayes, he has ſeen one printed at* Norimberg, *compos'd in the* German *Tongue, with great amplifications of ſuch Indulgences; but from the Papal Bulls themſelves, and the Records of the Churches: For no doubt but in ſuch little, incertain and nameleſs Pamphlets we may meet with many fictious and corrupted Stories, of which* Bellarmin *gives ſome Inſtances, and then ſayes, Never did I read in any approved Authors, that Indulgences for*

thouſands

thouſands of dayes or years were ever granted; (much leſs for hundreds of thouſands, and Quaramena's beſides:) nor do there want Authors, who deny that the Popes ever gave ſuch Indulgences remiſſive of penance for many thouſand years; but ſay, they were the inventions of the Quaſtors; ſo Jehu Gerſon, *and* Dominicus Sotus: *For the Popes uſed only to grant Indulgences for ſo many years as the Penance enjoyned ſhould otherwiſe have laſted; which ordinarily was* 1, 2, 3, 5, 7, 10, *or* 20 *years, or at moſt, for ones life.*

As for the *Legends*, which the Miniſters both in their Books and Sermons cry out ſo clamorouſly againſt, and ſo boldly charge as own'd by the Church of *Rome*, 'tis a meer Calumny to impoſe them on her; but I hope, I have already ſufficiently cleared this point, not admitting many of the Stories of *Jacobus de Voragine*, and *Simeon Meta-*

Metaphraſtes, to be ſo much as true, or even probable; ſo far are we from holding them as parts of our Faith: How many of theſe are rejected by *Baronius*, and after him by *Ribadineira*? Does not *Bellarmin* too cenſure ſuch Writers, as perſons who added of their own heads and Inventions, what might have been true, not what was? However our ſhort anſwer is, There's none of all this in our *Profeſſion*, nor in the Council of *Trent*.

But above all they will needs perſwade us, that the common people adore Saints, and Pictures, as they do God, and in their Objections fancy to themſelves ſuch groſs Errors as are beneath the loweſt Capacities. *Daillé* will have it, that the people ſpend all their Devotions upon Pictures, nay that they make no difference betwixt the Picture and the Prototype, nay, which is yet more ſottiſh, not even

betwixt the Picture of one Object and of another. *Du-moulin* is ſo impudent as to deliver upon his credit, that the *Catholiques in their Letany, ſay, St. Peter pray for us; but when they come to our Lady, they ſay not, holy Mary pray for us, no more than to our Saviour* Jeſus Chriſt. The ſame Author affirms, confidently, *That the Popes have placed their Decrees and Canons not onely in the ſame rank with the holy Scripture, but above it*: And again, *That in the Canon of the Maſs our B. Lady is preferr'd before our Saviour, and placed in a ſuperiour forme*; with a thouſand other Calumnies and lies, broach'd moſt out of malice and many out of Ignorance; to which I only return this general anſwer; Nothing of all this is found in our *Profeſſion of Faith*, nor *General Councils*, which is ſufficient for a rational man not be diverted out of his courſe of

ſeeking

ſeeking repoſe and Salvation in the *Catholique Church.*

CHAP. XXI.

The BENEFIT *of thus ſevering* FAITH *from* OPINIONS.

I Have repreſented in general, and in particular, the Importance of this exact ſeparation, and ſhew'd, that it is not only rational but neceſſary: I have alſo noted the utilities that accrue from thence, which appear more evidently, and will be more eaſily comprehended by the application made to the ſeveral Subjects.

1. I can juſtly ſay, That this Separation is a brief and ſolid Anſwer to nine parts of ten, of all that is objected by the Miniſters, in

their Books and Sermons; for when we lay aſide School-queſtions, problematical opinions, popular Errors, and apparent calumnies, we take away their Armes, oblige them to ſilence, or to fight with windemils of their own making, or elſe to make uſe of their Sophiſtry and Fallacies, expounded very well by *du Moulin* in his *Elements of Logick*, called *Ignoratio Elenchi*; which is, for example, when one arguing againſt me, produceth a *Concluſion*, which he offers as a contradiction to what I maintain; and yet in effect it doth not prejudice me at all, but may ſafely be granted: This is termed, *Ignoratio Elenchi*; and this is for the moſt part our caſe, ſince their Objections above mentioned (not at all contradicting our Articles of Faith) compoſe at leaſt nine parts in ten of their whole Volumes: whileſt they never produce either Scripture, General Councils, or Fathers,

Fathers, clearly teaching their Doctrine; For Example, That in the Sacrament of the Euchariſt there is no true and real preſence of the body of *Jeſus Chriſt*, and, that there is no converſion of the ſubſtance of the bread into his body, which we call *Tranſubſtantiation*; nor what is contained in their 36th Article; *He nouriſheth us with the ſubſtance of his body, by Faith.* Turn over all their Books, and you ſhall never finde theſe Propoſitions, either in expreſs Terms, or deducible by neceſſary Conſequences: And therefore you ought not to take notice of their Extravagancies, but oblige your ſelf to this ſtrict Separation, by which you put them either to ſilence, or to fight with their own ſhadowes. And ſince they pretend to reform us by Scripture, it is both fit and neceſſary they ſhould produce ſome pregnant and pertinent Texts, to confirm their own, and

discover the Errors of our Tenets.

II. By this means also is compass'd an easie way to invite our Separatists to a Reunion with the Church, to detest their Schism, and to abjure their Errors, contrary to our Profession of Faith; since the main mistake consists in that they are perswaded the Church holds for Articles of Faith what she never propoſeth to be believed, but leavs all men to their freedome in School-questions, and problematical Opinions.

III. This Separation also diminisheth so much the number of points in debate, that I dare confidently affirm, there will not remain a third part to be argued, whereas the accustomed mixture causeth an encrease without end, and if you should deduct out of *Bellarmin*, and other Writers of Controversie, what really belongs not to Faith, you would much abbreviate their large Volumns;

Volumns; perhaps of Forty debated Queſtions, thirty five would be unneceſſary: And why is not the ſhorteſt way with all poſſible Charity to be endeavour'd, ſince the end is ſo important, and ſo much to be deſired?

IV. This confuſed mixture puts us often to the plunge, to finde out convincing Proofs againſt our Adverſaries, and leavs ſometimes under ſome difficulty even a true Article of Faith; For ſince the debates conſiſt, for the moſt part, of points, which indeed are not of Faith, how is it poſſible to bring Arguments convincive, that they are of Faith?

V. Few of us by reaſon of ſuch mixture are able to manage ſuch Diſputes, and aſſuredly prove even our Faith it ſelf; For few are well vers'd in the whole latitude and numerous variety of School-Opinions, for which ſome of our own Doctors, though very learned, decline

decline ſometimes to enter into ſuch Conferences. Few alſo of our Separatiſts, for the ſame cauſe, are capable of Inſtruction, until they receive a true Information of what is, and what is not of Faith, themſelves being generally little acquainted with Scholaſtik ſubtleties.

FINIS.

